A TREATISE ON THE *Religious Obſervation* OF THE LORD'S-DAY,

According to the

Expreſs WORDS

OF THE

FOURTH COMMANDMENT.

The THIRD EDITION.

To which is added,

A *SERMON on* Heb. x. 25. *Of not forſaking the Aſſemblies for* publick Worſhip.

By *S. WRIGHT.*

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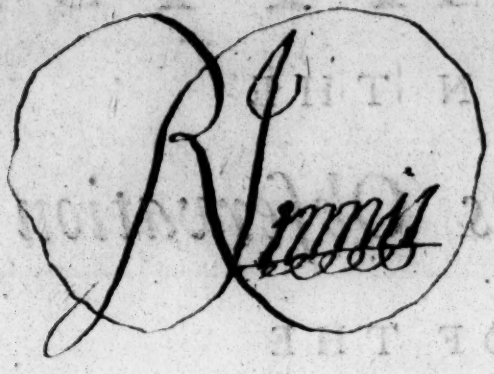

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THE

PREFACE

To the SECOND EDITION.

THE deſign of firſt publiſhing this *Treatiſe*, was to promote the *religious Obſervation of the Lord's-Day*. If that Deſign be anſwered in the *Lives* of any, I am not ſolicitous to make them of the ſame *Opinion* with my ſelf in Points of Controverſy. Tho' after a Reviſal of the whole, upon the Demand of a *new Impreſſion*, I cannot help declaring, that I ſee no Reaſon for altering my Sentiments as to any thing I

have laid a *Stress* upon in this Treatise. What I have said concerning *Moses*'s changing the Day of the Sabbath, is mention'd only as a *probable* thing; nor would I wish that Opinion should be any farther regarded, than as the Reasons mention'd for it carry their Evidence and Weight along with them. For it is still certain, that CHRIST, as Lord of the Sabbath, might and did change the Day of Rest, whether *Moses* made any Alteration of it, or not. And it is certain also, the *Letter* and *Wording* of the Command is such, that it may be applied to *any* Day of the Week GOD shall pitch upon for his Service, numbring *six Days* from the Sabbath so appointed, and then keeping holy every *seventh* Day from that Time, till GOD himself shall order a new *Æra*, or reckoning of Days, by beginning a *new Sabbath*.

But to secure the Observance of a *seventh* Part of Time upon such a Compu-

Computation, as an act of *Religion*, (that is, with an Eye to God, and in Obedience to him,) it is neceſſary to inſiſt on the *Morality* or *perpetual Obligation* of the *fourth Commandment*. And ſince this cannot be maintain'd, without explaining the Commandment ſo as to allow for a change of the Day, it appeared neceſſary to mention ſeveral things, which ſome Readers have thought might as well be left out. But in reality this is the Truth of the matter; that thoſe who are unacquainted with former Controverſies about the Lord's-Day, think I have ſaid too *much*, while others think I have ſaid too *little*, on thoſe Heads.

Pro captu lectoris habent ſua fata libelli.

The main Points which I wiſh all might be brought to unite in, are, the *Morality* of the Sabbath, and the *careful obſerving* it as a Day of holy Reſt. Some have written for the religious

Obſervation of the Lord's-Day, while they have gone only upon *human Authority*, and the Appointment of the *Church*, in this Matter. But with me, I muſt confeſs, the *Morality* of the Sabbath, and the *ſanctifying* or keeping it holy, are Points that ſtand or fall together.

I have heard ſome things mention'd in general, to take off People's *Attention* from ſuch a Thought as this, and from all *Books* that would make the Fourth Commandment a *perpetual Law*. There are two or three Ways of talking about this, that I ſhall here ſet myſelf to conſider, and anſwer. And I would hope the peruſing of this *Preface*, will make the after reading of this Treatiſe more profitable and uſeful.

It is commonly ſaid, " That the " moſt learned, and the moſt conſi- " derable part of our *Engliſh Clergy* " are

" are againſt the *Morality* of the Sab-
" bath, and do not put the Obſerv-
" ance of it upon its being a Com-
" mand of GOD, but only as requir-
" ed by Civil and Eccleſiaſtical Au-
" thority.

To this I anſwer. (1.) That it is not true to ſay the *moſt* learned of the Clergy are of this mind. Becauſe the Teſtimonies I have produc'd from *Hooker*, *Stillingfleet*, and others, univerſally fam'd for their Learning, have determined *one Day in ſeven* to be what GOD's immutable *Law doth enact for ever*; and that the Obſervation of the Lord's-Day was *not ſtarted by Sects and Parties among us, but the conſtant Senſe of the Laws and Church of England.* And I will beg leave to add here another Teſtimony from one of as great Learning, Reading, and Piety, as any that can be mentioned; and that is Biſhop *Uſher*. In his *Sum and Subſtance of Chriſtian Religion*

he has particularly ſhewn, *what need there is of one Day in ſeven to ſerve* GOD; and that *the Sabbath is not ceremonial*; as alſo, *the Reaſons for changing the Day from the ſeventh to the firſt Day of the Week.*

When therefore it is alledged, that ſome Biſhops, and learned Men of the Church of *England* are againſt the Morality of the Sabbath, we are only led to ſet the Opinion of ſome *Biſhops* againſt *others*, and ſome *learned* Men againſt *others*; but it is not *juſt* to ſay, the *moſt learned* and *moſt conſiderable* of the Clergy, are for having the Fourth Commandment look'd upon as an *abrogated Law*. For, if this was the prevailing Opinion, would not the *Homilies*, and other *publick Offices*, be altered, that ſpeak of the Fourth Commandment as a Law yet in Force? To inſtance in one Particular; can it be thought that upon every Occaſion of *reading* the *Commandments*,

ments, the People ſhould be required every where to pray, GOD would *incline their Hearts to keep this Law*, if it was eſteem'd a Law that is *obſolete* and out of date? If any of the *Clergy* in their *Converſation* or *Practice*, would lead People to make light of this Law, I can only ſay they are to be pitied, and prayed for, but not to be *imitated* in ſuch Prevarications with Almighty GOD. I have it from a very good Hand, that when Dr. *White*, the Biſhop of *Ely*, wrote againſt the *Morality* of the *Chriſtian Sabbath*, Biſhop *Uſher* was ſo exeeedingly ſhock'd at it, that (clapping his Hand upon his Breaſt) he immediately recited thoſe Words of the Prophet *Jeremy* to *Hananiah*; Thus *ſaith the Lord, this Year thou ſhalt die, becauſe thou haſt taught Rebellion againſt the Lord.* Jer. xxviii. 16.

(2.) I deſire it may farther be conſidered, that ſuch as make the Obſervation

vation of the Lord's-Day depend upon *human Authority*, derive it from the time of the *Apoſtles*; and ſo allowing it to be practiſed and ſettled by Men divinely inſpired, they do in effect make it a Law and Appointment of GOD. Where this is not aſſerted, we ſee no Regards are had to this Day that are worth our Notice. But certain it is, that a looſe and unguarded Way of talking upon this Head, has led many to count *every Day alike*, and to mind no more of Religion on a Lord's-Day, than they do on other Days of the Week. Others perhaps content themſelves with going to Church one part of the Day, that they may be doubly looſe and ſenſual the other Parts of it. Where it is not eſteemed a *Law* of GOD, to keep holy the *ſeventh Day*, we ſee how little Effect it has, to *teach it as a Commandment of Men.* The Churches are empty, and Houſes of Entertainment filled: The ſacred Offices of the Day are deſpiſed;

deſpiſed; and the Park, and the Fields and Viſits, and Diverſions, and Journies, conſume the ſacred Time. And at this rate, however conſiderable they may be thought that are for encouraging thoſe Liberties, they are certainly weakning the Hands of all good Men, and deſtroying the Credit and Power of Religion more and more every Day.

But it is farther objected againſt ſuch Treatiſes as this, "That ſo ma-
"ny Exerciſes of Religion in publick
"and private, with ſuch abſolute Re-
"ſtraints from worldly Buſineſs and
"Diverſions, as are here inſiſted on,
"is carrying Matters much farther
"than needs; and rather tends to ſet
"Men againſt the Lord's-Day, than
"to make them honour and ob-
"ſerve it.

To this I reply; that I am far from inſiſting on ſuch Length and Tediouſneſs

ouſneſs in religious Duties, as ſome may be chargeable with, meerly that they may fill up their whole time on a Lord's-Day. I am afraid, the carrying Matters ſo far in the laſt Age, as ſome did, both in their publick and private Devotions, thruſt out many other parts of Religion, and has prejudiced not a few againſt even the neceſſary Duties of this Day. I have therefore been particularly careful to ſet each Duty in ſuch a Light, as may render it *grateful*; but yet to preſerve a *due Senſe* of every thing which I find enjoined in the *Word of* GOD. If I have ſaid any thing otherwiſe than is warranted by Scripture, let that be diſregarded and ſet aſide; but if the Word of GOD, and his Law, ſpeak the very things that are here ſet down, it is not *this Book* only that is objected againſt, but the *Book* of GOD, when ſuch things are counted *more than needs*.

I do

PREFACE.

I do not desire this Matter should be carried farther than it is by Bishop *Wilkins*, in his *Discourse of Prayer*. In that Book he says, " We sin against " the *Fourth Commandment*, when we " do not *remember* to keep the LORD's-" DAY holy; that is, when we are not " mindful beforehand to prevent and " avoid all such Businesses as may di-" stract us in those Duties that belong " unto this Day.

" When we our selves do not rest " from our usual Works, and sinful " Desires, but mis-spend much of that " precious time in Idleness or Vanity, " or else satisfying our selves in a su-" perstitious, customary Observation " of the *outward Rest*, without re-" garding the *Means* or the *Works* of " Sanctification.

" When we are not careful to pre-" pare ourselves for publick Duty, by " praying for Ministers in *general*, " that GOD would endow them with

" fitting Gifts and Abilities, proſper-
" ing their Endeavours by giving hap-
" py Succeſs unto their Miniſtry: More
" particularly for the Paſtor to whoſe
" Charge we belong, that GOD would
" direct him to ſpeak unto our Hearts
" and Conſciences.

" When we are careleſs in the per-
" forming of our publick Duties, not
" with ſo much Reverence, Sincери-
" ty, Spiritualneſs, Attention, as we
" ſhould.

" When we are negligent in look-
" ing to thoſe that are under us, who
" by our Careleſſneſs or Connivance,
" may be encouraged to the Profana-
" tion of this Day.

" When we fail in thoſe private
" Duties that concern the Sanctificati-
" on of the Sabbath, Meditation of
" the Word we hear, Searching the
" Scriptures to prove the Truth of it,
" Application of it to our ſelves, ex-
" amining our own Hearts, private
" Prayer, Conference, mutually ex-

" horting and ſtirring up each other
" unto holy Duties, con-
" templating the *Creatures*, Deut. xi. 19. Pſal. xcii.
" and the *Providence* of
" God.

" When we are weary of the Sab-
" bath and *wiſh it were*
" *gone*, and cannot *call it* Am. viii. 5. Iſai. lviii. 13.
" *a Delight.*

Once more; it is very commonly objected by ſome Perſons, " That " the Proteſtants in other Nations, " have no ſuch Regards to the Lord's-" Day. as thoſe I am pleading for.

In return to this, 1. Let it be conſider'd ſeriouſly, that no Opinions or Practices of any, either at Home or Abroad, are to be a *Rule* to us farther than as they agree with the *Word* and *Law* of God. Suppoſing, therefore, the common Accounts were true, concerning the neglect of the Lord's-

Day

Day in ſome foreign Countries, *that* ought by no Means to make us diſobedient to a plain Law of GOD, or unmindful of thoſe Paſſages of Scripture which teach us to *reverence* and *ſanctify* his Sabbaths. We do not find ſuch a Fondneſs for the Proteſtants abroad, as to make them an Example and Rule to us in ſome other things, that are valuable and commendable; and is it not a Pity that we ſhould copy after them in a matter leſs reputable, and much diſputed even among themſelves?

2. Let it be conſidered, that *their* learned Men are of *different Opinions* in this Matter, as well as *ours*. We muſt therefore in this, as in the former Caſe, ſet the Opinions and Reaſons of one ſide, againſt the Opinions and Reaſons on the other ſide, and then judge for ourſelves.

A late

PREFACE.

A late *Professor* in *Holland* * has laid down some *Theses* concerning the Sabbath, which he apprehends may be generally received. After he has distinguished "betwixt the Rest of God, "and that which was to be observ-"ed by Man;" he shews, "that God "sanctified the *seventh Day* both by "*Fact*, and *Precept*. The Rest which "is required of Man, includes, (1.) "His abstaining from every evil "Work. (2.) His acquiescing and "resting in God alone. (3.) His lay-"ing aside all those Works and Cares "that concern only the sustaining of "this bodily Life, and whatever "would hinder the Duties and Exer-"cises of Religion.

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* *Witsius*, in Lib. 1. de Oeconom. Fœder. cap. vii.

And then, from Quotations out of *Calvin*, *Cocceius*, and others, he ſhews, "that every *ſeventh Day*, according "to GOD's Example, ought to be "made a Day of Leiſure from all "worldly Labours, to mind the "things of GOD, and attend his Wor-"ſhip.

If the ſeveral Diſputes about the *Sabbath* in the *Decalogue*, may be brought to this Iſſue, (as *Witſius* thinks they may *,) the Senſe of the foreign Proteſtants, will not much differ from what is laid down in this enſuing Treatiſe. And then it only lies upon them, and us, to make Opinions and Practices agree, and that will bring

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† *De Oecon. Fœder. p.* 85. In hiſce Theſibus, naturam primi Sabbati non infeliciter explicantibus, ſi omnes, ut ſpes eſt, conveniamus; magnum quidem ego opus confectum arbitror, & viam complanatam eſſe ad ſopiendas illas male fauſtas contentiones de Sabbato Decalogico, quibus Academiæ & Eccleſiæ Belgij, jam aliquot retro annis, perſtrepuere.

all

all to a like religious Obſervation of the Lord's-Day, with what is here inſiſted on. But

3. The Objection taken from the Practice of *foreign Countries*, is very injurious to them, when it would repreſent them as *univerſally negligent of the Lord's-Day*. In ſome Places I am well aſſured, there are Perſons of as great Piety and Devotion in ſpending the Lord's-day, as any that are to be found among us. But thoſe who form their Judgment upon the general Behaviour of the People they ſee and converſe with, as Travellers do, may imagine there are no ſerious Regards had to this Day. So let a Perſon who is a Stranger to theſe Parts of the World, give an Account of the Obſervation of the *Lord's-Day* in *London*, according to what he generally obſerves, and I am afraid we ſhould appear to be for the moſt part, as looſe and profane as any others.

There is another Thing to be conſider'd; which is practis'd at *Hanover*, and in ſome other Proteſtant Countries, (that ſuch as only paſs thro' thoſe Places are unacquainted with,) of which I have had an Account from One that lived abroad a conſiderable time; and that is, their *beginning the Sabbath* on *Saturday Evening*. By this Computation, they reckon their Sabbath is over ſoon after the publick Service is concluded the next Day; and therefore they allow themſelves in any of thoſe *Works* or *Diverſions* in the Evening, which they count lawful on other Days. Thus conſidering their different time of beginning and ending the Day, they obſerve a Day of *twenty four Hours* as well as we. And therefore, to ſpend the Evening of a Lord's Day as they do, ought not to be eſteemed Profaneneſs in them, as it would be in us, who begin our Day of Reſt ſix or eight Hours after them.

To

PREFACE.

To conclude this Preface, I wish both They, and We, were *more* concerned to keep holy the Sabbath Day; considering it as the *first Institution* of God; the great *Ground-Work* of all true Piety and Devotion; and the best Expedient to recover and strengthen those things in Religion, which are *ready to die.*

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THE

THE Religious Obſervation OF THE LORD'S-DAY

Explain'd and recommended, according to the *Fourth Commandment*.

INTRODUCTION.

WE lament, very juſtly, the preſent *Decay* of Piety. And happy would it be for us, could any Expedients be found to bring Religion more into Requeſt, and to give it *new Life* and Power among thoſe who call themſelves *Chriſtians*.

In order to this, I would particularly recommend a religious Obſervation of *one Day* in *ſeven*, as it is appointed of GOD to be remembred and kept by us. The Fourth Commandment expreſly requires, that we ſhould *keep holy the Sabbath-day*.

And the Streſs, which the Scripture lays upon the Obſervance of this Command, is ſo great, that the *Whole* of Religion ſeems to *reſt* very much upon it.

It is an Obſervation worthy of regard; "That "God has placed this Command about the *mid-* "*dle* of the Commandments with a *remember* be- "fore it, to intimate, that if *This* be duly attend- "ed to, we ſhall be better enabled to keep *all* "*the reſt*; but if we forget *This*, other Parts of "our Duty will not be *much*, or however not "*long*, minded by us." In fact, this is certainly true; and very numerous are the Inſtances that confirm the Truth of it. It is alſo intimated, That Men would become too *generally* regardleſs of this Law of GOD; becauſe it needs to have a *Mark* ſet upon it which no other Commandment hath. We are therefore call'd, in a particular manner to REMEMBER it.

In the Service of the *Church* we are inſtructed, when we hear this Commandment read, to beg, that GOD would *have mercy upon us*, for our paſt Breaches of it; and that *our Hearts may be inclined*, for the future, *to keep this Law*. I would therefore hope, that thoſe, whoſe Hearts go along with their Lips in ſuch a Prayer, will give the more diligent heed to what ſhall be laid before them on this Subject.

Surely Religion would not have come to be *deſpiſed*, as it is, by the profane part of the World; nor would thoſe, who profeſs to keep up a *Veneration* for it, live and act as too commonly they do; if the *perpetual Obligation*, and the great *Deſign* of the Fourth Commandment, were duly conſidered and underſtood.

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It is therefore to promote a ſerious Conſideration of this matter, and a right underſtanding of it, that this *Treatiſe* is publiſh'd. To reverence GOD's DAY, and keep it holy, would warm the *cold Affections* of Chriſtians to GOD, and Goodneſs, and one another: And it would greatly check *abounding Iniquity* in the World. Religion would, hereby, be promoted among thoſe that have *no Senſe* of it; and it would be preſerved in its Power and Excellency among thoſe that *profeſs* it. This would greatly tend to reclaim a vicious Age; and to reſcue many from the Snares of the Devil, who makes Men *twofold* more the Children of Wrath and Diſobedience, by their *idling*, or *rioting* away, or *wantonly* ſpending their ſacred Time.

Beſides, it is a moſt rational Concluſion, and abundantly exemplified, That *one* Day in ſeven ſpent in *ſerious Thoughtfulneſs*, would make Men *more wiſe* in their Conduct on *other Days*. So that both their *temporal* and *ſpiritual* Intereſts, are admirably promoted, by the *religious Obſervance* of the LORD's-DAY.

Theſe things will be farther enlarged on hereafter: I mention them *here* only to ſhew, that the Subject I am now to treat of is exceedingly important, both in itſelf, and in its Conſequences.

But before I enter upon the fuller *Explication* of the Fourth Commandment, and the moral Nature or *perpetual Obligation* of it, I would put the Reader upon obſerving the *manner* in which this *Law* is *worded*. And by a careful attending to this, we ſhall better be prepared for the ſeveral Heads that are more diſtinctly and largely to be conſidered.

The Commandment, as it was firſt given by GOD, ſtands thus;

Exod. xx. 8, 9, 10, 11. *Remember the Sabbath-day, to keep it holy. Six Days ſhalt thou labour, and do all thy Work: But the ſeventh Day is the Sabbath of the* LORD *thy* GOD: *Thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattel, nor thy Stranger that is within thy Gates: For in ſix Days the* LORD *made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day; wherefore the* LORD *bleſſed the Sabbath-day, and hallowed it.*

The whole Precept lies in thoſe Words, *Remember the Sabbath-day, to keep it holy.* In which ſhort Sentence, there are *two Branches*; and all the following part of this Statute is only for *Explication* of thoſe two Branches, and enforcing the Duty therein required.

The *firſt* Branch of this Precept is, *Remember the Sabbath-day:* That is, remember the Day of Reſt; for *Sabbath* in the *Hebrew* Language ſignifies *Reſt*. The *ſecond* Branch is, remember to *keep* ſuch a Day *holy:* That is, to *ſeparate* it from other Days, and *conſecrate* it to the LORD.

If you ask, What Day is meant by the *Day of Reſt?* The Explication of that firſt Branch immediately follows in theſe Words; *Six Days ſhalt thou labour, and do all thy Work; but the ſeventh Day is the Sabbath* [or Reſt] *of the* LORD *thy* GOD. Nothing more is here *expreſly* required, but that after every *ſix Days Labour*, there ſhould be *a Day* of *Reſt*. The different Method of *computing* Days, in order to fix upon *the ſeventh* for ſtated Reſt, is not inſerted in this Law. And it is a Circumſtance that may be *altered* (as I ſhall hereafter prove) without overthrowing the *Obligation*, or at all weakning the *Force* of this Command. This Law is expreſs'd in general and very extenſive

extenſive Terms, " *Six Days ſhalt thou labour,* " *and do all thy Work, and the ſeventh,* [that is, " after thoſe ſix] *thou ſhalt do no Work.*

If it be asked concerning the ſecond Branch of this Law, *How* ſuch a Day is to be *kept holy?* In anſwer to this, a particular Explication is added alſo, in the Body of the Command: Namely, *Thou ſhalt not do any Work, Thou, nor thy Son, nor thy Daughter,* &c. The Word here rendered *Work,* according to the ſtrict ſenſe and meaning of it, ſignifies *Trade,* or *Calling.* And ſo in the *literal* Acceptation of this part of the Precept, I ſhall ſhew that it is *perpetually* binding. Thou ſhalt not do any Work in the way of thy *Trade* or *worldly Employment* on this Day. But according to the *Jewiſh* Explication of doing *no manner* of Work, we are not bound by this Law; being ſince taught much more *reaſonable* Things, by him who is LORD of the Sabbath.

The cloſing part of the Command adds ſome very powerful *Reaſons* for Men's keeping holy the Sabbath: Becauſe *in ſix Days the* LORD *made Heaven and Earth, the Sea, and all that is in them, and reſted the ſeventh Day: Wherefore the* LORD *bleſſed the Sabbath-day* [or the Day of Reſt] *and hallowed it.* When GOD had made the World in *ſix Days,* he then reſted the *ſeventh:* And he therefore requires, that (analogous hereto) Men ſhould keep *a Day* of holy *Reſt* after every *ſix Days Labour.* Then it follows, GOD *bleſſed* and *hallowed* the Day of Reſt; which is a farther Reaſon why we ſhould religiouſly obſerve it, and count it a bleſſed and delightful Day. Theſe Reaſons will be conſidered in the proper Place.

But having now ſtated, in general, the Meaning and Intention of the Fourth Commandment;

I ſhall proceed to juſtify this *Explication*, and to ſhew that the Commandment, thus underſtood, is *moral* or *perpetually binding*.

I ſhall alſo make it appear, That the Way of *computing* Days, in order to a *ſeventh* being kept holy, *may be altered* without Injury to this Command: And that it actually *is* altered by our LORD JESUS CHRIST and his APOSTLES, from what it was by the Direction of MOSES.

This will farther lead me to ſhew, "*How* our "Day of Reſt under the Goſpel is to be *kept ho-* "*ly*." In which caſe tho' we are reſcued from *Jewiſh* Explications and Impoſitions, yet we are to ſanctify a Day according to the true and exact meaning of the Fourth Commandment.

And then will follow, the *Reaſons*, why one Day in ſeven ſhould be thus religiouſly obſerved by us.

CHAP. I.

Wherein *the Explication of the Fourth Commandment, before given, is juſtified, as to the firſt Branch of it: And the perpetual Obligation of the Command, as thus underſtood, is proved.*

THERE have been many and warm Diſputes about the Obſervation of the *Sabbath*. Some have contended earneſtly for the *laſt*, and others for the *firſt* Day of the Week, being made the Day of *holy Reſt*: Whilſt ſeveral ſorts of Perſons have deſpiſed

deſpiſed all thoſe Debates, as of no manner of Importance or Concern to them, looking upon the fourth Commandment as an *abrogated Law*.

It is no wonder that the *Deiſts*, and ſuch as ſet aſide the whole Book of GOD, ſhould diſregard this Command in particular: But for Men that believe the *Scriptures*, and Men in *holy Offices*, to argue againſt the Obligation of this Command, is ſtrangely unbecoming their Character, and tends greatly to leſſen their Eſteem, and to render their Miniſtrations of little or no effect. The looſe and ſenſual Part of the World may count this Law of GOD a *ſtrange thing*, and may ſnuff at it, and give up themſelves to their own earthly, ſenſual Thoughts and Inclinations; but one would expect a quite different ſenſe of things, from thoſe who profeſs to have any Veneration for the Inſtitutions of *Heaven*, and a reliſh for the Pleaſures of Devotion.

It has not a little injured the Cauſe of Chriſt, and the Practice of Piety, that ſome devout and learned Men among the *Clergy*, have determined the fourth Commandment to be purely *ceremonial*; and ſo have reſolved the Obſervation of the Lord's-Day entirely into the *Authority* of the *Church*.

It is not my Deſign here to revive Diſputes on this Head; but to ſtate things ſo as to guard againſt what has been written in Prejudice of that Day GOD appoints to be kept holy, and to prevent future Miſtakes about it, and Prophanations of it. I ſhall therefore,

I. Obſerve, That to fix *one exact Period of Time*, as to beginning and ending the Day of Reſt, is no Part of the fourth Commandment.

II. Shew, That it is not the Design of this Command, to make the Day of *our religious Rest* depend upon a certain Knowledge *of* THAT *Day* on which GOD rested, when he *created the World*.

III. The Commandment is given in such terms as may suit either the Day that *begins* the Week, or that *ends* it; and is equally obliging, whether it be applied to one or the other. And,

IV. The Commandment, thus considered, is amongst those that are called *moral Precepts*, or of *perpetual Obligation*.

SECTION I.

Shews, *That to fix one exact Period of Time, for* beginning *and* ending *the Day of Rest, is no Part of the Fourth Commandment.*

IN the first account of GOD's blessing and sanctifying the Day on which he ceased from his creating Work, there is no mention
Gen. ii. of the *length* of that Day, or the Time when GOD would have it to *begin* and *end*: Nor does the Fourth Commandment mention any thing particularly in this Matter, but only refers us to the Day of GOD's Rest, as following the six Days in which the Creation of this World was finished. But in all Reason we must conclude that the seventh Day included both *Evening* and *Morning*, and so consisted of the same Number of *Hours*, which each of the six Days preceding had done.

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The Fourth Commandment therefore requires us to obſerve a Day; ſuch a Day, as, in an equal and juſt Account, anſwers to, and is of the ſame duration with, *other* Days.

Juſt as the other Days begin and end, in the uſual Method of meaſuring our Time, ſo *this* Day for holy Reſt muſt be meaſured by us. The Debates, which have ariſen about the Sabbath's beginning and ending, are altogether *unſcriptural*; ſince the Word and Command of GOD lays no *ſtreſs* upon this. To ſay the *Evening* and the *Morning* made the ſeventh Day, as the other Days are deſcribed, will not bring us to any certainty in this Matter: Becauſe the Days of the Creation, it is evident, were *univerſal* Days; that is, every where meaſured alike, and not as the Days after the Creation were. The Sun was not created till the *fourth* Day, nor is it ſaid what *time* of the Day it was created, nor how the Evenings and Mornings were to be computed from thence. Beſides, we find that among the *Jews* themſelves, their Computation is very different as to the *Hour* of their Evening's firſt beginning. Some tell us, "That *Moſes*, being learned in all the "Wiſdom of the *Egyptians*, and particularly in "their *Aſtronomy*, began the Day as the *Egyptian* "Prieſts did, at *Midnight*." Others tell us the *Eaſtern* Computation of the Day begun at *Noon*: Including in their *Evening* all the Time of the Sun's declining, till it began to return again; and in their *Morning* all the Time of the Sun's approaching and advancing, till it came to its Height †.

But

† In a learned Treatiſe on the Fourth Commandment, (recommended by Dr. *Bates* and Mr. *How*, for the reconciling of all Controverſies about the Sabbath-day,) it is ſhewn, That the *Arabians* and other *Eaſtern Countries*, began

But in after Ages (as it is evident in the Days of *Nehemiah* and of our *Saviour*) they computed their *Evening* to begin at the time of the Sun's ſetting; and ſo our *ſeven o' Clock* at Night, was their *one o' Clock*, or their firſt Hour.

This Difference being among the *Jews* themſelves, they have the leſs Reaſon to make it a Matter of Neceſſity, in obſerving the Fourth Commandment, That the *ſame Period of Time* ſhould be a Rule to *all others*. If their Day begun at *Noon*, or at *Midnight*, in *Moſes*'s Time, and at the Dark of the *Evening* in the Times ſucceeding, and yet they looked upon the Sabbath-day as duly kept by them; this will plead for the like Allowances being made to other Nations, and People, who are obliged to obſerve this Law. And therefore whether the Day began at *Midnight*, as it does with us; or at *Sun-riſing*, according to the more univerſal Acceptation of the Word Day; or at *Noon*, as was the manner of the *Eaſtern* Countries; or at *Sun-ſetting*, as the *Jews* after *Moſes* eſteemed; yet ſtill the Day of Reſt may be kept according to the Commandment, provided it be made *equal* to the other Days,

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began their Day at Noon: aſſigning this Reaſon for it, *viz. when the Sun was made, and firſt appeared to the World, it was then in a Meridian:* This is called a *meridional Day*. The other Computations of the Day beginning, or ending, with the Sun's firſt appearing in, or leaving the *Horizon*, is there called an *horizontal Day*. Such was the *Jewiſh* Day after *Moſes*.

I may here add, That if the *Eaſtern* Reaſons for beginning their Day at *Noon* have any thing worth regard, the different Ways of beginning and ending Days, in the different Quarters of the Earth, may be juſtified upon the very ſame Foot. When the Sun was firſt created, they ſay it was in a *Meridian:* But if it was *high Noon* to them, it muſt be *Midnight* to the contrary Part of the Globe; and on the one Side of the Earth, at the ſame Time the Sun muſt be *riſing*, and to the oppoſite Side, it muſt be *ſetting*. So that the ſame Reaſon of the manner of the Sun's *firſt Appearance* will lead the different Quarters of the Earth to different Ways of beginning and ending their Days. And indeed there is hardly any thing either in Nature, or Religion, but what calls for Men's allowing Variety and Differences in one another.

which

which consist of twenty four Hours, and be measured in its beginning and ending as the other Days are.

This being duly considered, it makes the Alteration of twenty four Hours, in carrying the Sabbath from the *last* to the *first* Day of the Week, very easy, as it pass'd from one Part of the World to another: And it makes Way for that *Liberty* which is necessary, in the different Hours of beginning and ending the Day, according to the different Usages of several Nations and Countries: And yet the Command binds it upon all, as an indispensable, and never ceasing Duty, to keep one whole Day as a Day of Rest, according to the Pattern shewed them by the great *Maker* of all things.

SECTION II.

It is not the design of the fourth Commandment, to make the Day of OUR *Religious Rest depend upon a certain Knowledge of* THAT Day, *on which* GOD *rested when He created the World.*

THE next thing to be consider'd is, *how oft* a whole Day was to be thus kept Holy. And here again, from the first Example of the Creator's blessing and sanctifying the *seventh Day*, *Adam* and his Posterity were to learn their Duty; and to rest statedly on the *seventh* Day, after every *six* Days Labour.

In complying with the *first Signals* of this Law, an exact observing of the *same* Day of the Week on which GOD rested, might be kept to, for some considerable Time. But as Inhabitants mul-

tiplied, and ſpread upon the Face of the Earth; and Kingdoms were erected, and human Laws enacted, and Cuſtoms *altered* according to the political Purpoſes which each *Prince* or *State* had to ſerve; it is moſt reaſonable to conclude, the Times and Seaſons might be altered too: And in fact there was great Variety, as *Chronologers* and *Hiſtorians* inform us; and very different Computations were made of Days and Years, in different parts of the Earth.

For this reaſon, it is impoſſible for any Man to prove, that the *ſeventh* Day, which was ſo called, and appointed to be kept holy in the Age of *Moſes*, was that *exact Part of Time* in the Week when God reſted (or ceaſed) from the Creation of the World.

That which was the *ſeventh* Day, according to the Computation of *Egypt*, and of thoſe parts of the Earth where the *Jews* then were, was the Day to which *Moſes* applied the Fourth Commandment; and ſo it became the Day of Reſt, as long as the *Moſaic* Diſpenſation laſted. But ſuppoſe this Law had been delivered to any Nation, whoſe Computation of Days differ'd from that of *Egypt*, this would have made a Difference in their Obſervation of the Sabbath; and yet both would have obſerved what *they called* the *ſeventh* Day: And both would have had the *Reaſon* of the Fourth Commandment on their Side, and might alledge, God's *reſting on the ſeventh Day from all his Works which he created and made.*

Yea, ſuppoſe a number of *Jews* diſperſing, and travelling round the World; they would, upon their return to their own Country again, have found the Day of Reſt altered, tho' they had in their own Thoughts moſt punctually obſerved

to

to begin and end it as they us'd to do in *Judæa* *.

It will therefore follow, that in GOD's blessing and sanctifying the *seventh Day*, he did not design to make it a Law for ever, that the *very same part of the Week*, on which he ceased his creating Work, should be observed as a Day of Rest; but that as he had gone on with his Work for *six Days*, and then rested the *seventh*, so Men should *remember* this, and act agreeably hereto, throughout all Generations: Taking it for a Law, that after every *six Days* Employment about the Affairs of this World, they should keep holy the *seventh* Day unto GOD.

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* Since Voyages were made round the World, it is experienced and demonstrated, that a Day may be lost, or gained, by travelling *Westward* or *Eastward* round the Globe. Every Degree the Traveller goes *Westward*, he adds so much to the *Length* of the Day, that in going the *three hundred sixty* Degrees, into which the whole Globe is divided, an *entire Day is Lost* in the *Number of Days*, and by travelling *Eastward*, an entire Day is *gained*. This is illustrated in the *Tract of the Sabbath*, before quoted, from an Instance of a Law Case concerning *One* who accompanied Sir *Francis Drake* in his Voyage round the World: Upon his return to *England*, he deposed (even in a Matter against himself) that he had kept an exact Account of their Days from the Time of his first Departure; but notwithstanding all his Care, it was but *Saturday* in their Computation when they came back to *England*, and they found it to be the *Lord's-Day* here.

Dr. *Heylin* by this Computation shews, that a *Turk*, a *Jew*, and a *Christian*, dwelling together at *Jerusalem*, might observe their Sabbath, one on a *Friday*, and the other on a *Saturday*, and the third on a *Sunday*: But by the *Turk* and the *Christian* travelling round the world, they might all come to observe one and the *same Day*. Let the *Turk* begin his Journey *Westward* on the *Saturday*, and the *Christian* begin his *Eastward*, and let the *Jew* continue where they leave him: It will fall out, that the *Turk losing* a Day in his Computation, and the *Christian gaining* one, they will both keep their Day of Rest on the same Day the *Jew* does, at their meeting again.

SECTION

SECTION III.

The Commandment is given in ſuch Terms, as may ſuit either the Day *that* begins *the Week, or that* ends *it; and is* equally obligatory, *whether it be applied to one or t'other.*

THE Wiſdom of the great Lawgiver is very conſpicuous, in fixing the Obſervation of the Day for holy Reſt in ſuch Terms, that it might extend to all Ages, and all Nations of the Earth.

The precept is, Remember the *Sabbath-day*, or the Day of Reſt, to *keep it holy:* It is not ſaid, remember the *ſeventh Day of the Week*, to keep that always holy. The Order and Number of Days, as they are mention'd in the Commandment, may be obſerved by *us*, and by all other People round the World, as exactly as by the *Jews*. For tho' the *Jews* made the *laſt* Day of their Week the Day of Reſt, according to the Direction of *Moſes*; and the *Chriſtians* make the *firſt Day* of their Week the Day of Reſt, according to the Direction of CHRIST; yet the *Letter* of the Command is fulfilled by both.

The Explication of the *Day*, according to the *Letter* of this Law is thus; *ſix Days ſhalt thou labour, and do all thy Work, and the ſeventh* (that is, after thoſe ſix) *thou ſhalt do no Work.* It is not ſaid, the *ſeventh Day of the Week*, as the Days are numbred in *Egypt*, or in any other particular part of the World; but the *ſeventh*, with reference to the *ſix* beforemention'd.

This Commandment, you will remember, was written by GOD on the *Tables of Stone*, and given to *Moſes*. And by GOD's Direction, for a *time only*, it was to be *applied* ſo as to ſeparate that Day which

which was *then counted* the *ſeventh*, or the laſt Day of the Week, for the *Day of Reſt*; but the Command itſelf makes *no ſuch* Computation; yea, it is worded ſo, as to be free from this *Limitation*, and to leave room for *any Alteration* that ſhould be conſiſtent with a regular Obſervation of *ſix Days for Labour*, and after them the *ſeventh for Reſt* *, provided ſuch Alteration appear to be the Will of GOD.

Again, The *Reaſon* alledged in the cloſe of the Fourth Commandment, for keeping holy of the *ſeventh Day*, does not make any Limitation more, or farther, than the *preceptive* part does. Becauſe GOD made the World *in ſix Days, and* then *reſted the ſeventh*, therefore he *bleſſed the Sabbath-day, and hallowed it*. This ſhould be a Motive and Engagement to Men, after every *ſix Days Labour*, to keep the *ſeventh* Day for *holy Reſt*, becauſe the Creator acted in *ſuch a manner*. And he did not reſt, and ſanctify a Day, merely for his own ſake, but the *Sabbath was made* and ordained *for Man*. Mark ii. 27.

Yet farther obſerve, it is not ſaid, that *very Day of the Week*, or that *exact Portion* of Time, which at the Creation was called the *ſeventh Day*, is the only Day and part of the Week which GOD will *bleſs* in after-ages: No; tho' it be ſaid GOD *reſted* the *ſeventh Day*, it is not ſaid he *bleſſed* the *ſeventh Day*, and *hallowed* it to be *invariably kept*. The Phraſe changes immediately; he reſted the *ſeventh Day*, and he bleſſed the *Sabbath-day*, and *hallowed it*. It was bleſs'd and hal-

* See the Quotation from Mr. *Joſeph Mede*, at the *End* of this *Treatiſe*.

lowed

lowed as it was a *Day of Reſt*, not as it was the *ſeventh Day of the Week*.

Hence it comes to paſs that the Day which *begins* the Week now receives Bleſſing from God, as that which *ended* it did in the Days of *Moſes*. And after every ſix Days Labour, the *ſeventh Day* is ſtill regularly devoted to holy Reſt under the *New Teſtament*, as it was under the *Old*.

The Fourth Commandment has evidently put our Duty upon this *eaſy* and *plain Computation*, that every one may know how he is to act in this Matter, without puzzling himſelf about the *Courſe* of *Weeks* and *Days* from the beginning of the World. Whereas, if that *very Day only*, on which God reſted at firſt, were the Day to be *ſanctified*; and if the Bleſſing depended upon our knowing *that Day exactly*, and obſerving that and no other, we ſhould be given up to continual Difficulties and Doubts; ſuch Difficulties as the moſt accurate *Chronologers*, and the beſt *Hiſtorians* (when we had ſearched them all) could not enable us with any Certainty to reſolve.

Suppoſing that from the time of *Moſes*, the ſeventh Day fixed by him might have been certainly kept to, yet we can have no Certainty as to the Ages before. We have no where any particular Account of the *patriarchal Sabbath*, either as to *any one Day* being conſtantly obſerved, or as to the *manner* of *reſting* on that Day. The plaineſt Paſſage that we have is that of *Noah*'s meaſuring his Time in the Ark, by one ſeven Days after another; which is particularly mentioned in his ſending out the Dove for three times ſucceſſively: But there is no mention of the *Day* of the *Week* when ſhe was *firſt* put out of the Ark, only *ſeven Days* from thence ſhe was ſent out a *ſecond* time, and then *ſeven Days* after that

she was sent the *third* time. I cannot therefore think, that the very *numerical Day* on which God rested at the Creation is of such vast Importance to be observed, as some few People would have us imagine it is: Because in a History of no less than *two thousand* and *seven hundred Years*, there is not so much as *one Passage* inserted, that shews Men's Acceptance with God depended upon their unalterably observing *one* and the *same* Day of the Week.

Such an intire Silence about the *patriarchal Sabbath*, I confess, makes it very probable to me, that the Day instituted by *Moses* was not the *same* with *theirs*. If it had, it would vastly have strengthened *Moses*'s *Law*, to have inserted an Account of the *antient Practice*. But when he seems so much concerned to establish his Law of the Sabbath; and assigns, as the main Reason, the *Israelites* being brought out of *Egypt* on the Day he now fixed upon, and so obtaining *Rest* from their *hard Labours*; and also speaks of its being a *Sign* and *Token* of a farther Rest which they were to be led into; and a Miracle must be wrought particularly to secure the Honour of his *seventh Day*, in God's giving them on the *Day before* the food of two Days, that there might not be so much as the seeking for or preparing their Bread on the seventh Day; this seems to me a point so much laboured, because he fixed on a Day different from that of the *Patriarchs*, and therefore never once mentions the *Example* of any one of them, tho' that might have done as much to recommend his *seventh Day* to the Seed of *Abraham*, as any thing else he alledged. However, this would have been such an *additional strength* to his Law, that one can hardly think he would have omitted it, had *his* seventh Day and the se-

venth Day of the *Patriarchs* been exactly the *ſame*. The more he appears concerned to ſecure the Obſervation of *his* Sabbath, (and there is nothing about which he expreſſes more Concern than this,) the more ſtrongly will the Argument here conclude, that he would have ſupported it, by alledging the Practice of the *Patriarchs*, had that been fully to his Purpoſe.

And if any thing *plain* can be made out from the Apoſtle's *conciſe* way of arguing in the iv^th^ to the *Hebrews*, this is evident; That GOD's reſting on the *ſeventh Day from all his Works*, is mentioned as *one Reſt*: The Reſt of the *Iſraelites* in *Moſes*'s Time, and that which *Joſhua* led them into, is mentioned as *another Reſt*: And then that *Reſt* and keeping of a Sabbath which remains to the *Chriſtians*, is mentioned as a *third* Reſt. But that the Patriarchs, Jews, and Chriſtians, were all to make *one* and the *ſame* Day of the Week their *Sabbath*, is ſo far from being aſſerted, that their having *different* Days is much more reaſonably to be inferr'd.

The Law of GOD's *firſt Reſt*, however, extends to *all*: And the fourth Commandment is given in ſuch terms as may ſuit *one* as well as the *other*, ſo long as *ſix* Days are for Labour, and the *ſeventh*, after thoſe ſix, for Reſt. This is what I aſſert is *perpetual*, and next proceed to the Proof of it.

SECTION

SECTION IV.

To keep one Day in seven *as a Day of holy Rest, is a* moral Precept, *or of* perpetual Obligation.

IT is on all hands allowed, that as GOD is to be *worshipped*, so there must be a *Time* appointed and kept for our religious Services and Adorations. It is necessary, naturally necessary, or *moral*, that those *Actions*, which are our indispensable Duty, should have some *Season* allotted for them. For (as one speaks) "We might as well pretend "to *worship* GOD, and do *no Action*, as worship "him in *no Time*.

It is also morally requisite, that the *Time* for solemn Worship should be *fixed* and *determinate*: For otherwise, Men could not order their Affairs so as to *join* in their Worship; nor could they attend the Services of Religion with that *Solemnity*, which becomes Creatures bowing before the LORD their *Maker*. Yea, it is evident, that if People were left to themselves, what time they would appoint for GOD's Worship, *some* would never appoint any Time at all; *others* would be at Uncertainties, and only worship now and then upon some extraordinary Emergencies; whilst many might run into a contrary Extreme, and appoint so *many Seasons* and so *much* Time for Devotion as to break in upon the other Duties, and *necessary Affairs* of Life. Thus the World would be in *Confusion*. And if Civil Power and Authority should undertake to decide the Matter, some grievous Inconveniences in all probability might come to be established by *a Law*. Perhaps all the Mischiefs, I have just mentioned, might in

different Places, and different Ages, be brought upon the World.

If those who had the Ruling Power were loose and atheistical, they might make such *Decrees* as that we read of in *Daniel* vi. That there *should be no Petition asked of* God or Man for a *Month together*, but only of an idoliz'd *Prince*: And by a parity of Reason, the same Power might enact, that there should be no Worship for *many Months* or *Years* together. On the other hand, if the ruling Powers were *superstitious*, they might multiply Seasons of Worship so as to impoverish their Subjects, and destroy all Diligence and Regards to Business; and hereby expose themselves to the ravages of Enemies, and to continual Disorders; or else condemn them to live in perpetual Meanness and Slavery, as the generality of People in the *popish* Countries do. And if Men were required to worship only upon *extraordinary Emergencies*, Devotion would become so much disus'd, and all would grow so ignorant of God, that they would not know how to set about any decent Approaches or Addresses to him.

But now to prevent such Mischiefs as these, the great God, who is the *Object* of our Worship, has himself determined the *Time* of Worship.

This he did *first*, by *Example*, and by certain Signals from Heaven: When he had made the World in *six* Days, then resting on the *seventh* Day, and *blessing* and *consecrating* a seventh Part of Time, for Man to rest from worldly *Labours*; and in that Leisure to contemplate his Creator's Works, and celebrate his Praise *. That *Exam-*

* Primum ergo quievit Deus: Deinde benedixit hanc quietem, ut seculis omnibus inter homines Sancta foret: vel septimum quemque diem quieti dicavit, ut suum Exemplum perpetua esset regula. *Calvin. in Genes. c. II.*

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ple of GOD's Reſt, with the Signals of *bleſſing* and *ſanctifying* the ſeventh Day, was a ſufficient Direction to the *firſt Ages* of the World, what Time was the moſt *proper* for worſhipping and ſerving GOD. It was ſo pleaſing and delightful a Time to *him*, that all reaſonable Creatures muſt take their Meaſures from hence, and allow this Declaration of the Creator's Pleaſure to have the *Force* of a *Law*. And a Law it was that *univerſally* obliged.

Again; when thro' the Corruption and Degeneracy of the World Men had loſt a juſt Senſe of this *Law*, GOD was pleaſed to *write* it out himſelf in *expreſs Words*; and gave it as a Commandment to his Church and People, to be obſerved *throughout all Generations*. Exod. xxxi. 16. Thus the Fourth Commandment, as before explained, is of perpetual *Obligation*; and not amongſt thoſe Laws and Ordinances given to *Iſrael*, which were *ceremonial*, and at the coming of the *Meſſiah* to be aboliſhed and done away. A ſerious Conſideration of theſe things will abundantly ſatisfy us, concerning the Morality or *Perpetuity* of this Precept. Let us conſider them diſtinctly.

1. The ſeventh Day was *bleſs'd* of GOD, and appointed to be *kept holy*, from the *firſt Creation of all Things*.

Whilſt all Things were perfectly good, and before Sin entered into the World, this was the Appointment of our Maker, that the *ſeventh part of Time* ſhould be his. Gen. ii. 2, 3. Now we plainly ſee, that the ceremonial *Law* in all the Parts of it was contrived on account of *Sin*, and to point to a *Saviour*; but in a State of Innocence there could be no

uſe for ſuch Shadows and Ceremonies *. Therefore we muſt conclude, that a Law which was to be obſerved, tho' Man had never apoſtatiz'd from GOD; and which ſtood in full force, from the *very Creation* of this World; cannot be made a part of that *ceremonial* Law which was contrived for a *State of Sin*, and was given *two thouſand five hundred Years* after.

2. The Fourth Commandment, when inſerted in the Law of *Moſes*, was delivered in a *way quite different* from all *thoſe Ordinances* which were abſolutely *ceremonial*. It was engraven by GOD himſelf on thoſe *Tables of Stone*, on which every *other* thing that was written, was confeſſedly *moral*, and of a *perpetual* Nature †. But thoſe Appointments, which were purely Ceremonial, were given in another manner, by a *Voice* only, or by *ſome Direction* from GOD to be written down by *Moſes*, or thoſe whom he appointed, and ſo were delivered to the People.

Farther; this Law was put into the *Ark* with the other moral Precepts; and is refer'd to, as making one of their Number. For when *Moſes* refers to the Tables of the *moral Law*, he reckons up the Number of Commandments to be *Ten*: Which neceſſarily includes the Law concerning the *Sabbath*. It is therefore unreaſonable, to number this Command among thoſe which were *ceremonial*, when there was ſuch a particular Care that it

Deut. x. 4.

* Biſhop *Uſher*, in his *Sum and Subſtance of Chriſtian Religion*, obſerves, that the Commandment concerning the Sabbath was not only before any Shadow or Ceremony of the Law, but it was before any Promiſe or Prediction of Chriſt, to whom all Ceremonies of the Law had Reſpect.

† This Law (ſays Biſhop *Uſher*) was written by the *Finger of* GOD, which no part of the ceremonial Law was. And it was written in *Tables of Stone*, as to ſignify the Hardneſs of our Hearts, ſo to ſignify the Continuance and Perpetuity of this Commandment, as well as the reſt.

ſhould

ſhould be at firſt *written*, and all along *kept*, among thoſe which were *perpetual*.

3. When the *Jewiſh Ceremonial Law was aboliſhed by* CHRIST, yet the *Fourth Commandment* was obſerved, and *continued in force*. It is called a Commandment, long after our Saviour's time. *They reſted the Sabbath-day, according to the Commandment.* Luke xxiii. 56.

St. *Luke* wrote his Goſpel, probably, *fifteen Years* or more after Chriſt; (ſome make it *twenty eight* Years after;) when he had accompanied St. *Paul* for ſome time, and well knew all that he had ſaid, and written, concerning the intire aboliſhing of the *Ceremonial Law*: And yet notwithſtanding all that, he mentions the *Obſervation* of the *Sabbath* as what might be called a *Commandment* ſtill, and allows the *Force* of it: *They reſted according to the Commandment*. The Day to which the Commandment was then applied, and on which *they* reſted, was doubtleſs the *laſt* Day of their Week; but the Commandment is refer'd to on account of their *Reſt*, not on account of the *ſeventh Day* of their Week being made a *continued* Sabbath. For that Text does not lay the Streſs upon that, or ſo much as uſe the Expreſſion the *ſeventh Day*, but they reſted the *Sabbath-day*. A holy Reſt was obſerved by them, and ſuch as was commanded by GOD. According to this Commandment, *ſix* Days for Labour, and the *ſeventh* for holy Reſt, has continued *ever ſince* the aboliſhing of the *Jewiſh Law*, as it was appointed Thouſands of Years *before* it: And in this Senſe the Obligation is perpetual.

SECTION V.

Giving ſome Account of the *univerſal Regards had to this Law, in all Ages, and all Parts of the Earth.*

AS a farther ſtrengthening the *Morality* or univerſal and perpetual Force of the Fourth Commandment, I ſhall now add ſome Account of the common Senſe of *Mankind*, and the univerſal Practice of the World in this Matter.

It is evident, that the meaſuring of Time by *Weeks* every where prevailed in the World. Thoſe Nations that had no Knowledge of the *Jewiſh* Records, yet fell into this. And whatever Names they gave to their Days, ſtill they had but *ſeven* to make up their Week. This plainly ſhews, that there muſt be ſome *original Law* and Foundation for ſuch a Practice, before the *Jewiſh* Law was given.

Now it is certain, that *Adam*, upon his firſt Creation, could not form a Notion concerning a *Month*, or a *Year*, till thoſe Times had gone over his Head. He muſt firſt begin with the numbering of *Days*: And when he had lived *ſix Days*, then, according to the Pattern ſet by the Creator, to reſt the *ſeventh* Day, this would immediately fix the meaſuring of Time by *Weeks*: And from hence the Computation of *Months* by obſerving the Courſe of the *Moon*, and after that, the fixing of *Years* according to the Courſe of the *Sun*, may very regularly and eaſily be accounted for. "This way of meaſuring Time by Weeks, "appears to be firſt ſettled, and the other Com- "putations to ariſe from this, becauſe there was "very great Difference in the World about the

"Count

" Count of *Years*, and *Months*, but never was " the Week counted to be more or leſs with any " People than *ſeven Days* *.

Hence it came to paſs, that a ſeventh Part of Time was every where obſerved as a *Reſt*, or a *Feſtival*. The Day thus marked out by the Heathen World, was that Day on which they worſhipped the *Sun*, their chief GOD; whilſt *Moſes*, to cure this *Idolatry*, and to ſecure the Worſhip of Him that *made* the Sun and the whole World, appointed the *laſt Day* of the Week to be kept as a Day of holy Reſt. But a *Sabbath* was ſo much obſerved, on one Day or other, all the World over, that a *ſeventh* Day, (Biſhop *Patrick* tells us from *Philo*) " was truly called the *Uni-* " *verſal Feſtival* †, kept by all People." He refers alſo to *Joſephus*, *Ariſtobulus*, *Heſiod*, *Homer*, and others in *Euſebius*, concerning the Sacredneſs of the *ſeventh Day*.

That the Nations forgot and grew regardleſs of the Worſhip of GOD on theſe Days, he does not wonder; nor indeed can any Man, who conſiders that the World ſoon grew corrupt to ſuch a degree, as to forget the moſt *natural Duties*: But there was enough remaining to be a Proof of this *antient Tradition*.

Steuchius, (a Man of ſo much Fame for general Learning, that he is ſaid to be worthy of eternal Remembrance, and to be indeed the Ornament of *Italy* ‖) affirms, as the reſult of his Reading and Obſervation in this Matter, That a *ſe-*

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* *Tract of the Sabbath before quoted, p.* 46.
† Ἑορτὴ Πάνδημος.
‖ Hoffman. Lexicon. in Steuch.

venth

venth Day was, *every where, and in all Ages, accounted Venerable and Holy* *.

Yea I find, that an *Opposer* of the Morality of the Sabbath is forced to allow, what *Clemens Alexandrinus* † has from many Authorities proved, namely, *That the very* Heathen *knew the seventh Day was to be kept holy.* He would make this owing to some Acquaintance which they had with the Law and Writings of *Moses*: But in reality it appears, that such a Day was spoken of several hundred Years before the Writings of *Moses* were communicated to the World. The Law of *Moses* was not known, or read by the *Heathen*, till the Translation of it by the *seventy Elders*, in the Days of *Ptolomy* II. King of *Egypt*, about three hundred Years before Christ ‖. And it is not of the *Jews Saturday Sabbath* that they speak, but of another Day in the Week.

Here let me add one Passage more from the Commentary of the Bishop of *Ely*, *viz.* "It is "not to be understood that the *Patriarchs*, be"fore and after the *Flood*, kept *such* a Rest as "God enjoyned the *Israelites* by *Moses*: For that "was *proper* to them, for a peculiar Reason, *&c.* "And this is all the *Christian Fathers* mean, when "they say the *Patriarchs* did not (*Sabbatizare*) "keep the *Sabbath* as the *Jews* did." But they had their Day of holy Rest, for all that. (*Tertullian* adv. Judæos. Cap. 2. & 4. *Irenæus*, and others.)

From the whole of these Testimonies it appears, that the *seventh* Part of Time fixed by God

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* In omni ætate, inter omnes Gentes venerabilis & Sacer. Steuch. Annotat. in 2 Genes. See also *C. Downam* on this Subject, p. 74.

† Strom. Lib. V.

‖ See a particular Account of this in *Tract of the Sabbath*, printed for *Parkhurst* in 1692. p. 46.

for

for Reſt, when he created the World, became *univerſally* obligatory. And it became a part of the *Law* of *Nature*, that Men ſhould conſecrate ſuch a *Proportion* of their Days for the Services of Religion. And thus the Morality of the Command is fully eſtabliſhed.

This is particularly urged by one of the *Homilies* * appointed to be read in Churches, "That "the Fourth Commandment, as appertaining to "the *Law* of *Nature*, ought to be retained and "kept of all good *Chriſtian People*." And the ſame *Homily* further argues in a *Style*, which exactly agrees with the *Explication* I have given of this Law: "Like as GOD himſelf wrought ſix "Days, and reſted the ſeventh, and bleſſed and "ſanctified it——Even ſo GOD's obedient People "ſhould labour ſix Days, and uſe the *Sunday* ho-"lily, and reſt from their common and daily Bu-"ſineſs, and alſo give themſelves wholly to hea-"venly Exerciſes of GOD's true Religion and "Service. And as good Children will not only "become obedient to the *Commandment* of their "Parents, but alſo have a diligent Eye to their "*Doings*, and gladly follow the ſame; ſo if we "will be the Children of our heavenly Father, "we muſt be careful to follow GOD's Example, "as well as to obey his expreſs Commandment.

* See Homil. of *Time and Place of Prayer.*

CHAP.

CHAP. II.

Shews, *That the Day of the Week appointed for Holy Reſt was* altered *by our* Lord Jeſus Chriſt *and his* Apoſtles, *from what it was according to the Appointment of* Moſes: *But this was done, without any* Injury *to the Fourth Commandment: And in this Alteration* we *ought to acquieſce.*

SECTION I.

The Day *of the Week appointed for holy Reſt is* now altered, *from what it was by the Appointment of* Moſes.

HAving proved that one *whole* Day in every *ſeven* Days is to be kept Holy; and that this is a univerſally binding and *perpetual* Command; *We* are as neceſſarily, and indiſpenſably, obliged to obſerve it, as ever the *Jews* were. But the definite Time now appointed to be kept Holy, is, according to common Eſtimation, the *firſt*, and not the *laſt* Day of the Week, as *Moſes* of old applied this Law. It is moſt agreeable to the Will of Him who is *Lord of the Sabbath*, and

most suitable to our Profession of *Christianity*, to *begin* every Week with this Day.

Thus our *first* Parents began their Life. They being created on the sixth Day, the *first whole* Day that they lived, was the Day on which GOD rested from all his Work, blessing and sanctifying it. It was GOD's *seventh* Day, after six Day's Work; but it was *Man's first* Day of Life and Being. With this Day therefore Man must *begin* the Measure of his Time; and so after six Days Employment about this Earth, he must *go on* to make every *seventh Day* a Day of holy Rest, as his *first* Day was.

Hence it came to pass, probably, that according to Tradition, the generality of the World made the *first Day* of the Week their *chief Day*, before the giving of *Moses*'s Law. And their *chief Worship* was performed on these Days. And some have made this *universal*, and conclude that the Heathens first Day of the Week was kept Holy by the antient *Patriarchs*, as their seventh Day *.

But

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* There is a *Book* printed for *Richard Chiswell*, 1683. with this long Title: The Doctrine of the *Church* of *England* concerning the LORD's-DAY, or *Sunday Sabbath*, as it is laid down in the Liturgy, Catechism, and Book of Homilies, vindicated from the vulgar Errors of modern Writers, and settled upon the only proper and sure *Basis* of GOD's Precept to *Adam*, and *patriarchal Practice*. Where an *Essay* is laid down to prove, that the *patriarchal* Sabbath instituted, *Gen.* ii. 3. celebrated before the *Mosaic Law*, and reinforced by the *fourth* Precept of the *Decalogue*, was the *same Day* of the Week, *viz. Sunday*, which Christians celebrate in Memory of the Perfecting of the Creation of the World, by the Redemption of Mankind.

I find another well recommended Writer (quoted before) also arguing, that the *first Day* of the Week is *more likely* to be the *very Day* of GOD's *Rest*, than the last Day which *Moses* made his Sabbath. " For suppose a " Day of Rest orderly observed from the first Creation of the World, and " then we must conclude, *That* which was in common and *most universal* " *Use*, was most likely to be GOD's *seventh Day*. For when *Nimrod* (who " was also called *Belus* and *Baal*) began to worship the *Host of Heaven*, " and set up *Idolatry*; (whose Practice the other Potentates of *Assyria* and " *Chaldæa* after followed;) what Day do we think it is most reasonable to " imagine

But let that be as it will; the *Heathen* having every where perverted that Day to ſerve their *Idolatrous Purpoſes*, and having devoted it to the Worſhip of their chief God, the *Sun*; therefore to break off the *Iſraelitiſh* Nation more effectually from *Idols*, and from the *Heathen* and *Egyptian* Superſtitions, it was fit they ſhould go into a direct *Oppoſition* to them, in the DAY ſet apart for their religious Reſt. For this Reaſon, as well as others, they muſt keep *Saturday*, when the Heathen World obſerved the Day they called *Sunday*. And in a Way analogous to the firſt *Sabbath*, as GOD created the World in ſix Days, and then reſted the *ſeventh*; ſo *Moſes* would have them worſhip the great Creator of all Things, on *that Day*, which, according to the *Egyptian* Computation, was then called the *ſeventh Day of the Week*. By this means they were ſet at a great Diſtance from the Worſhip of Idolaters, and were not to have any Communication with them ſo much as in the *Time* and *Day* of their *chief Solemnities* *. And all this, it *muſt* be acknowledged, was little enough to preſerve the *Jews* from falling in with the *Idolatrous* Nations round about them.

" Imagine would be appointed for the Worſhip of their chief God, the *Sun*, " but *that Day* which the antient *Patriarchs* had in the higheſt and *greateſt* " *Veneration*? This no doubt was the *ſeventh Day*, according to their Ac- " count, which GOD at firſt bleſſed: And therefore the *Heathen* made this " Day their *Sunday*.

I do not lay any Streſs upon this, as if the preciſe Day of GOD's Reſt, at the Creation, could be determined by ſuch arguings; but only to ſhew, that the change of the Day in *Moſes's* Time might be conſiſtent with the *perpetual Obligation* of the firſt Inſtitution, and ſo may the Change made by our *Saviour* be.

* This occaſioned great Averſions betwixt the *Jews* and other People; They were reproach'd as *ſingular* for the Day they obſerved, and kept holy. And they were by this means to have nothing at all to do with the *Heathen Rites* and *holy Days*; but to be brought up in an utter Eſtrangement to them, or Abhorrence of them. See *Tract on the Sabbath*.

Now

Now for a *like reason*, the great SAVIOUR of the World aboliſhes the *Jewiſh Sabbath*, that he may eſtabliſh the *Firſt Day* of the Week. This he did very agreeably to Man's *firſt beginning* and meaſuring of Time, as appears from what is ſaid before. But not to inſiſt farther on that; I have now ſaid, our LORD made this Change, for a *like Reaſon* with that, which occaſioned the *ſeventh Day* of the Week being kept holy under the *Law*. For CHRIST was now to aboliſh every thing that was *ritual* and *ceremonious* in the Law of *Moſes*.

So that as *Moſes* intended by the *Time* of Worſhip, and the *Ordinances* he appointed, to deſtroy and root out *Idolatry*, and to keep the *Jews* from all *Heatheniſh* Superſtition; in like manner our *Saviour* would have his Followers freed from the *Yoke* of the *Jewiſh* ceremonial Law, and from their *typical* way of Worſhip. For when the *Subſtance* was come, *Types* and *Shadows* muſt be done away. And, therefore, becauſe the *Jews* were moſt ceremonious in their Behaviour on the *ſeventh Day*, and moſt of their *ritual Obſervances* were on that Day, it was highly expedient the Day of Reſt and religious Service ſhould be *changed*. For as long as the *ſeventh Day* was kept by them in ſuch a *ceremonious manner*, as we read it was at the firſt Publication of the Goſpel, there was no probability of Chriſtianity prevailing in its Purity, Spirituality, and Liberty. But by our Saviour's lying in the *Grave* all the *Jewiſh Sabbath*, he ſhewed, *That* Day was now to loſe its diſtinguiſhing Honour; and all thoſe *ceremonial Rites* and *Obſervances*, which were ſuperſtitiouſly attended to, were to be *buried* as his Body then was, and all were to be aboliſhed in *him*. And from that very Time, he appointed the *firſt* Day

of every Week, to be obſerved as a Day of Holy Reſt, by all his Diſciples and Followers.

SECTION II.

The Proofs *given for this change of the Sabbath.*

IT is certainly a very dangerous thing to make the neceſſity of GOD's Worſhip, and the Authority of the *Lord's-day*, depend upon *human Orders* and *Cuſtoms*. For, (as Dr. *Prideaux* argues in a Book publiſhed long ago) what would it affect Men that are buſied about *Farms*, and *Merchandiſe*, and *Domeſtick Affairs*, to tell them of an *human Inſtitution!* Would they not eaſily ſet at nought all that could be urged in ſuch a way? Would not prophane Men eaſily diſpenſe with their abſenting themſelves from *Prayer*, and *Preaching*, and give themſelves free leave of doing or neglecting any thing, were there not ſomething found in *Scripture*, which ſhould *bind* the *Conſcience* more than any human Appointment? To this therefore let us look, and conſider what Evidence we have, of the *firſt Day* in every Week being appointed to be kept holy, under the Goſpel.

1. This is plainly determined by the *Actions of our bleſſed Saviour on this Day*, and the *diſtinguiſhing Honour* he put upon it.

Actions do certainly make a Law, where they ſufficiently publiſh the Mind and Will of the Lawgiver, as well as *Words*. The Signals given by a Prince, or General, are a Law to a whole Army. And there are alſo certain Actions and Cuſtoms, in *Parliaments*, and Courts of *Judgment*,

ment, and among *other Bodies* of Men, which have the *force* of a *Law* to them, and are conſtantly obſerved and complied with. The Signals from Heaven, at the *Creation* of the World, (as before was ſhew'd) firſt made it a Law to keep a *Day* of *Reſt*, after *ſix* Days *Labour*. This Law was not put into Words till many Ages after: But GOD ſhewed Man what was his Pleaſure, by his *own reſting* on the ſeventh Day, and *ſanctifying* and *bleſſing* that Day. In like manner, when GOD was *manifeſt in our Fleſh*, he ſignalized the *Firſt Day* of the Week by ſuch Actions, as made it the *moſt memorable* Day, and the fitteſt to be devoted to Exerciſes of Religion.

On this Day, *He roſe from the Dead*; and by that amazing Act of Power, he gave undoubted Proof of his being indeed *that Prophet* who was to come into the World, and to ſettle all things. For the Scriptures all along teſtified, That the *Meſſiah* was to *ſuffer*, and to *riſe from the Dead*. This Action, therefore, marked out the Day on which it happened, as moſt fit to be obſerved in worſhiping GOD; ſince that Worſhip was to be, from thenceforward, according to the Directions of Him who was declared to be the Son of GOD *with Power, by the Reſurrection from the Dead*. This, beyond all Diſpute, gave Aſſurance to his Followers, that he had a Power to *bleſs* what Day he ſhould ſee fit, for their aſſembling together in a religious manner. CHRIST ended all his Labours and Pains for our ſakes, and having finiſhed all his ſuffering Work, he roſe for our Juſtification and Glorification.

Matth. xxviii. 1.

Luke xxiv. 46.

On this Day he chooſes to *meet* his Diſciples alſo, and to *bleſs* them; and by theſe Actions further diſtinguiſhes it, as a Day to be religiouſly obſerved. When the Diſciples were aſſembled on the *firſt Day* of the Week, *Chriſt* ſhewed himſelf to them after his Reſurrection, once and again at the ſtated Return of that Day. He brightned this Day with his ſpecial Preſence; he enriched it with the nobleſt Gifts; and he made it memorable by the moſt *ſignal Bleſſings*. He then laid his *Inſtructions* before his Diſciples, *breathed* on them, and ſpoke *Peace* to them, and gave them *ſenſible* Demonſtrations of his being *alive* from the *Dead*, and living for *their ſakes* and for their Salvation. He plainly carried their Attention, from every *other* Day, to this, as above all others remarkable.

John xx. 19, 26. Luke xxiv.

Another moſt amazing Action on this Day, was, the ſending of the HOLY GHOST *. Then did he glorioufly appear, with whom and by whom all ſpiritual Gifts and Graces are conferr'd. He then deſcended on the *Apoſtles*, to teach them; and he did Wonders on the Hearts of others, to convert them. The very firſt time of the SPIRIT's appearance, a *vaſt Aſſembly* was converted, and a very numerous Church was *born in a Day*. On this Day St. *Peter* preach'd that *Sermon*, which, by the powerful Influences of the Holy Ghoſt,

Acts ii. begin.

* It is there ſaid, *when the Day of Pentecoſt was fully come*, i. e. the *fiftieth Day* after the Reſurrection of Chriſt. As the Diſciples were aſſembled the *firſt Day of the Week*, when JESUS came and ſtood in the midſt of them, immediately after his Reſurrection; (*John* xx. 19.) ſo it was evidently the *firſt Day of the Week*, when the HOLY GHOST alſo found them *aſſembled all with one accord in one Place*, and ſhed his miraculous Gifts on them. The Day of CHRIST's *Reſurrection* being the *firſt* of thoſe fifty, from whence we are to compute to the *Day* of *Pentecoſt*, if there was juſt ſeven Weeks from one Day to the other: The *firſt Day* of the *eighth Week* from thence, was the *fiftieth* Day. 1, 8. 15, 22, 29, 36, 43, 50.

won

won over *three thousand Souls* to be Disciples of JESUS.

Thus CHRIST, by *distinguishing* this Day, and so highly *blessing* it, has plainly pointed it out for religious Service. If the Creator's blessing a seventh Day made it observed at first; what shall we say to such multiplied and rich Blessings, as those which have mark'd out the *Christian Sabbath?* Such *Actions* must be owned, as fully to declare and express the Will of Heaven, as any Declaration in *Words* could do: And these have *more Force* than a bare Precept.

2. The *Apostles*, by the infallible Direction and Inspiration of the Holy Ghost, *did interpret these Actions so, as to observe this Day for their religious Assemblies.*

As *Moses* settled the Matters of the *Jewish* Worship and Tabernacle, so the *Apostles* were to settle the Orders of the Gospel Church. Their leaving upon Record, therefore, what was their Practice under the Guidance of the blessed SPIRIT, certainly shews what was the Will of GOD in this Matter. Now they expressly tell us, that they met together on the *first* Day *of the Week*, to celebrate the *Sacrament*, and to hear the *Word* of GOD. *Upon the first Day of the Week, when the Disciples came together to break Bread*, Paul *preached unto them.* Hence it was, that the *first Day of the Week*, when the Churches were assembled, was appointed as the proper Time for their *charitable Collections* at *Corinth*; they being then in the best frame for such Services, and having the best Opportunity. The Churches of *Galatia* are mentioned also as exemplary in this Matter. And from the Apostolical Appointment concerning *those* Church-

Acts xx. 7.

1 Cor. xvi. 1, 2.

es, we may conclude that the ſame Rule was obſerved by *other* Churches.

The *Apoſtles* therefore having interpreted the Actions of our *Saviour* on this Day, ſo as to meet *ſtatedly* upon it; and by the Holy Ghoſt being directed to *ſet apart* this Day, (or to ſanctify it,) for the Exerciſes of Religion, Charity, and Goodneſs; there is very plainly a divine Authority in appointing this Day to be kept holy.

3. The *Name* by which *this* Day is called in *Scripture*, ſhews that GOD would have it thus *diſtinguiſhed* and *obſerved*.

κυριακὴ ἡμέρα. Rev. i. 10.

It is expreſly called the LORD'S-DAY. A Term that is not applied to any other thing in the New Teſtament, but to the *Sacrament* of CHRIST's *Body* and *Blood*, which is called the

δεῖπνον κυριακόν.

LORD's *Supper*. If we explain the *one* of theſe Places by the *other*, then a calling this Day the LORD'S-DAY denotes his particular *inſtituting* and appointing of it, as he did the Ordinance of his *Supper* *. And it declares the ſpecial Signification which he intended this ſhould be of to his *Church*, and determined the conſtant *ſetting apart* this Day for his Worſhip and Service.

Hence it is, that the firſt Writers after the *Apoſtles* ſpeak of this Day, as appointed and fixed for the Chriſtian Aſſemblies by CHRIST *himſelf*. *Arnobius*, and with him a Train of Expoſitors, underſtand that Text in *Pſal.* cxviii. 24. as ſpeaking of this Day; *accounting it the* Day *which the*

* Dies Dominica *dicitur eadem ratione, qua ſacra Euchariſtia Cœna vocatur* Cœna Dominica: *quia, ſcilicet, & a Domino noſtro Jeſu Chriſto fuit* inſtituta, *& ad eundem etiam Dominum,* in fine & uſu *debet referri.* Amef. Med. Theol.

LORD

LORD himself *has made*, and therefore to be *rejoiced in*, and *kept holy*.

From the *Scriptures* before produced, it plainly appears, that the Observation of the *first* Day of the Week is not a *mere human Tradition*; since it is so expressly recorded in the *Word of Truth*, that CHRIST *rose* from the *Dead*, and *met* his Disciples, and *blessed* them, on this Day; and sent his infallible *Spirit* to guide them; and They, by his guidance, settled and appointed This to be the Day of their *constant assembling* for religious Worship; and thereupon they distinguished it, by the Name of the LORD'S-DAY.

If after this, any will add the *universal Practice* of the *Christian Church* from the Time of the *Apostles*, as a Proof of this Settlement being made in their Days, and by their express Orders, I readily join in the Argument. But if the Practice of the *Church* be pleaded by *any*, so as to make the Observation of the LORD'S-DAY depend only upon *Church Authority*; here I apprehend they do greatly injure *this* Day; and discredit the *Law* of GOD, by dishonouring and abrogating the *Fourth Commandment*; and they make no just Distinction betwixt *human Tradition*, and *divine Revelation*.

SECTION III.

It was no Injury *to the Fourth Commandment, to make such a* Change *of the* Day *as that before-mentioned.*

ONE would think by some Men's Writings, that the *Fourth Commandment* could not be

preſerved, and the *Lord's-day* at the ſame time obſerved and kept Holy: Whereas it evidently appears both from the *Letter* and *Senſe* of this Law, (as was largely ſhewn in the firſt *Chapter* of this Treatiſe) that the Commandment has ſtill the *ſame weight* and *force* when applied to the *firſt* Day of the Week, that it had when applied to the *laſt*. *Six Days* are ſtill allowed to worldly Labour, and the *ſeventh* devoted to *holy Reſt*, according to the *expreſs wording* of the Command.

That there was no new and *poſitive Precept* given by CHRIST, for Men's devoting a *ſeventh part* of their time to GOD, was for this plain Reaſon: Becauſe there was *no need* of it; that being already fixed by an indelible, and never-to-be-repealed Law. It would have made the *old Law* appear more *inſufficient*, to ſay, that a *freſh Law* was neceſſary to keep it in *force*, and to maintain the *Authority* of it. This ſtood as a part of *that Law* which CHRIST came, *not to deſtroy*, *but* to enforce and *fulfill*. And it was no Diſparagement to the fourth Command, for the LORD of the Sabbath to ſet the Day of Reſt at the *beginning* of the Week, which for ſome Ages had been ſet at the *cloſe* of it.

Whether the ſeventh Day of *Moſes* was the *patriarchal* ſeventh Day or not, yet it is evident, the Reaſon aſſigned for the obſervance of the *Jews* Sabbath, was *peculiar* to the *Jewiſh* Nation. "That which determined the *ſeventh Day*, "as fixed in xvi. of *Exodus*, after ſix Days La- "bour, to be the *Jewiſh* Reſt, was their Re- "demption out of *Egypt*; and the overwhelm- "ing of *Pharaoh* and his Hoſt in the *Red-Sea*; "which was upon this very Day. The Exam- "ple of the Creation was a reaſon for ſanctifying "*one* Day in ſeven, but the Deſignation of *this*

" seventh Day was from their wonderful Deliver-
" ance *. This will appear very plain to any watchful unprejudiced Reader, if he considers what is said of GOD's blessing *his* seventh Day at the *Creation* of the World, which is inserted in the Fourth Commandment: And then turn to what is said concerning the Observation of the seventh Day as appointed by *Moses*; for which a distinct Reason is given in the Vth of *Deuteronomy*: *Remember that thou wast a* Servant *in the Land of* Egypt, *and that the* LORD *thy* GOD *brought thee out thence, thro' a* mighty Hand *and by a stretched-out Arm*: Therefore *the Lord thy* GOD *commanded thee to keep the Sabbath-day*: That is, the Day *then* fixed for their Sabbath.

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* Bp. *Patrick's* Commentary, quoting and referring to a Discourse of Mr. *Mede*.

So also the *Book before quoted* (printed for *Chiswell*) shews, that the *Fourth Commandment* in the Decalogue, was different from the Application of it to the *Jews* seventh Day in the Vth of *Deuteronomy*. But that Book being written to prove that the Day of Rest, now observed by *Christians*, is *certainly the very same Day* of the Week on which GOD *rested* at the *Creation*; this View hath carried that Writer into many Mistakes, for which Dr. *Wotton* in his late *miscellaneous Discourses*, rejects his *whole Design*. But it is a Mistake also of Dr. *Wotton* to speak of him as *singular* in this Opinion. For Dr. *N. Homes* had laboured that Point in an Essay publish'd 1673. which was written on purpose to prove that our *Lord's-day*, or *Sunday* is the very same Day of the Week which was anciently observed, before *Israel's* coming out of *Egypt* both by *Jew* and *Gentile*, and after that by the *Gentiles*, and some *others*, refer'd to before. This however I do not insist on; it being sufficient to recommend the Explication I have given of the Fourth Commandment, that it is *altogether* uncertain which was the seventh Day from the *Creation*, when *Moses* delivered his Law. For which reason the Command is worded so, as to require in general the *seventh Part of Time*, and that only. But *Moses* applied that general Law to the *last Day* of the Week, according to the *then Computation*, for Reasons abovementioned that were *peculiar* to the *Jews*. And if we fall in with those that suppose *Moses changed* the Day from what it was in the *patriarchal* Times, yet the *Authority* of the fourth Command, as founded upon the *first Law* of the *Sabbath* at the Creation, stands firm, provided it appear that such a *Change* was by Commission from GOD. And of this we have full Proof in the *Miracle* of the *Manna* as it is related in *Exod.* xvi. that *Moses* was owned of GOD in the Day then appointed for Rest.

In like manner, and for a much greater reason, the Alteration made to the *first Day* of the Week is fully prov'd to be of GOD. It was ordered by him, who had an undoubted Right and Power, thus to commence a *new reckoning of Days*. And therefore the *old Law* is to be applied to the *Christian* way of computing *six Days* for Labour, and the *seventh* for holy Services, as in former Times it was applied to the Day of the *Jewish* Computation from their Deliverance out of *Egypt*.

Further; let it be carefully considered, that CHRIST came to be the Saviour of *other Nations*, and not of the *Jews* only. And if those of several Nations be brought to observe the Institutions, and to worship according to the Directions of the *Gospel*, there must be Alterations made *somewhere*; because of the *different Days* which were observed among *Jews* and *Gentiles*. This *Wall of Partition*, as well as others, must therefore be taken down and removed: There must be but one *Sheepfold*, and one *Shepherd* and *Bishop of Souls*. Consider then, what was said of the manner of computing Days and Weeks *before* the giving of the *Law*; and then think on the Reasons assigned for abolishing the *Jewish Sabbath*; and you will see the Wisdom of the great Lawgiver is very conspicuous in determining, that this Law, as it must now extend to *all Nations*, and continue to the *End of the World*, should be applied to the *first Day*, rather than to the *last* Day of the *Week*.

This Alteration was brought about, without any Disturbance to the *Affairs* either of Kingdoms, or particular Persons: No Diforders were created by this Change. The *Christians* for some time observed both the *seventh* and *first* Day of the Week, as appears from that Phrase used in the

the *Scriptures*, the *first Day Sabbath* *. And in After-ages, this was the Practice for some time, till the *Exercises* of *Religion* were all gradually carried from one Day to the other, and then generally *confined* to the *first Day* of the Week. Thus GOD was pleased to conduct the Piety of the first *Christians*, prudently to settle and fix this Matter, so as that the Computation of the Fourth Commandment might take place again as soon as possible every where, *viz. six Days* for Labour, and *one only* in *seven* for Religious Rest; droping the *Jewish*, and establishing the *Christian Sabbath*, to be observed as long as Days and Weeks shall endure.

SECTION IV.

We ought to acquiesce in this Alteration, *and observe the Fourth Commandment according to it.*

WHatever *Inconvenience* there might seem to be in the first Attempt to *change* the Day of Rest, *That* being long since gotten over, it is now exactly according to the Command, for us to *go on* as we find things settled. And the more sensible we are of the Wisdom, Power, and Goodness of GOD in effecting *this Change*, and in the Reasons of it, the more should we *rejoice* to fall in with it.

* Ἐν τῇ μιᾷ τῶν Σαββάτων, Acts xx. 7. and 1 Cor. xvi. 2. Imò etiam post Apostolorum Tempora, ejusdem rei multa exstant Testimonia. Vide Suicer. Thesaur. in Voc. Σάββατον.

If

If any ſhould ſay, that the Explication I have given of the Fourth Commandment may be made to ſuit *any Day* of the Week, provided there be ſix Days for Labour kept always together, and therefore the Chriſtian might as well continue to obſerve the *Jewiſh* for his ſeventh Day, as the Day he does; I will here ſet down what a *Learned Writer* has alledg'd * in anſwer to a Plea of this Nature. "The *Chriſtian* muſt *not* keep the "*Jews* ſeventh Day, becauſe in ſo doing he "would ſeem not to acknowledge his Redemp-"tion to be already performed, but ſtill expect-"ed. For the *Deliverance of* Iſrael *out of Egypt* "by the Miniſtry of *Moſes*, was intended for a "Type and Pledge of the Spiritual Deliverance "which was to come by *Chriſt*. Their *Canaan* "alſo, to which they marched, being a Type of "that Heavenly Inheritance which the Redeem-"ed by *Chriſt* do look for. Since therefore the "Shadow is now made void by the coming of "the Subſtance, the Relation is changed, and "GOD is no longer to be worſhiped and believ-"ed in as a GOD foreſhewing and aſſuring by "Types, but as a GOD who hath performed the "Subſtance of what he promiſed. And this is "that which St. *Paul* means, when "Col. ii. 16, 17. he ſaith, *Let no Man judge you* "(henceforth) *in reſpect of a Feaſt-*"*Day, New-Moon, or Sabbath-Days, which were* "*a* SHADOW *of good things to come, but the* BODY "is of Chriſt.

The ſeventh Day after ſix Days Labour, is the Law of the Creation. To make *Saturday* that ſeventh Day, is the Law of the *Jews*, for Rea-

* *Mede*, Book I. Diſc. XV. p. 57.

ſons

sons peculiar to them before assigned. To make the *first Day* of the Week the Sabbath, is the Law of *Christians*, for Reasons unspeakably beyond those which determined *Saturday* to be the *Jewish Rest*.

He must, therefore, be esteemed a very perverse, and unreasonable Man, who will *despise* the Christian Institution after so much is done to engage his religious Regards to it. All things are now fixed so, as that both the *Creator*, and *Redeemer*, may be glorified on this Day. And the Blessings of *both* may now be derived on all sincere and pious Worshipers.

All *Denominations* of Christians are agreed (excepting some very few) in observing the LORD'S-DAY, whatever different Thoughts there may be concerning the *Grounds* of it. It is become the *Law* of *Nations*, as well as the *universal Practice* of the *Church* *: So that every Prophaner of the LORD'S-DAY in these Parts of the World, rebels against the Laws of his *Country*, as well as *offends* (in the *Psalmist*'s Phrase) *against the Generation of* GOD's *Children*. And he evidently turns away from his *own Mercy*, who seeks his worldly Gain or Pleasures on this Day, to the Contempt of GOD, and his *Soul*. For what *shall it profit a Man to gain the whole World, and lose his own Soul?* Or what will he do, that now spends his Days in Idleness, or worldly Care, or sinful Pleasure, when GOD shall call him to account for his *abused Sabbaths?* How justly will he be condemned for ever to *depart* that Presence, which he us'd to shun? And to dwell with those

* See the Testimonies at the End, from Imperial Laws, and Councils, and from our own Acts of Parliament.

who

who ſhall ſpend an Eternity in *weeping, wailing, and gnaſhing of Teeth*, inſtead of joining the bliſsful Aſſembly above, where they are ſinging continual Halleluias, and keeping an endleſs Sabbath?

I ſhall not go any farther in pleading for the obſervance of this Command at preſent: Only this one thing it may be proper here to ſubjoin, *viz.* That the *ſuperadded Obligations*, laid upon us by our bleſſed Saviour, will expoſe thoſe to much *ſorer Puniſhment*, who periſh from under the *Goſpel-means* of Salvation, than is appointed to ſuch as deſpiſed the *Law* of *Moſes*.

Upon the whole, this is now an eſtabliſhed Point; that a *Day of Reſt* being weekly obſerved by the *Chriſtian* Church, as it was from the beginning of the World by the *Patriarchs*, *Jews*, and *other* Nations; and the *Order* and Computation of the *Fourth Commandment* ſtill being complied with; (*ſix Days* for Labour, and the *ſeventh* for holy Reſt;) we are obliged, by this Command, to *go on* in the Obſervation of *our Day* of the Week, as much as the *Jews* were obliged to keep *their Day*. And, on many Accounts, *our* Obligations are greater than thoſe of any *other Religion* in the World.

We have a greater and better *Maſter*; *Moſes* being faithful as a *Servant* to lead to Chriſt, but *Chriſt* being faithful as a *Son* to accompliſh and ſettle all things. We have alſo a much greater *Salvation* now to commemorate, than that of *Iſrael* from the Slavery and Bondage of *Egypt*; a Salvation from Sin, Death, and Hell. And the Gift of the *Holy Ghoſt* on this Day makes it a Day the fitteſt of all other for thoſe Religious Services, which are to have reſpect to our *Creator*, *Redeemer*, and *Sanctifier* at one and the ſame time.

time. And to add no more in this Chapter, we have a better Hope, and fuller Assurances of *Immortality* and eternal Rest, at the End of *our* Sabbaths, than ever were granted to the Observers of any *other* Day of Rest.

CHAP. III.

Shews, *How the Seventh Day is to be observed, as a Day of* Rest.

HAVING proved the *perpetual Obligation* of the Law concerning the Sabbath; we are next to know, and consider well, how GOD would have his Sabaths to *be kept*. He is said to *sanctify* the Day of his Rest; which signifies, (according to the known Acceptation of that Word) a *separating* such a Day from all others, and devoting it to some *holy* and good Purposes.

There must be, therefore, a ceasing from all *worldly Labours* and Employments; no *Trade* or *Calling* must be exercised on this Day. And this Leisure from worldly Business must be improved in Acts of *Homage* to our Maker and Redeemer, and in applying our selves to the Thoughts and Practice of *Religion* *.

* Ad Sabbathi rectam observationem duo requiruntur; Quies, & quietis illius sanctificatio. *Amesius.*

In

In this *Chapter*, I ſhall explain that *Reſt* which the Fourth Commandment requires: And in the *next*, I ſhall ſhew how this Reſt is to be *ſanctified*, or religiouſly improved.

SECTION I.

Explains *how we are to underſtand*, in general, the Reſt *enjoined by the Fourth Command.*

SO *far* as the Fourth Command goes, in appointing *Reſt* on the Sabbath-day, it certainly obliges *us now*, as well as the *Jews* of old. But if we carefully examine the Expreſſions made uſe of, to deſcribe and limit this Reſt, we ſhall find them very far from obliging us to the *Jewiſh Way* of reſting on their Sabbaths.

It would be wearisome and unprofitable, here to relate the *Jewiſh* Laws, concerning *every Man's abiding in his Place, and not going out on the Seventh Day:* (according to *Exod.* xvi. 29.) Or to ſpeak of their Prohibitions and Reſtraints, about dreſſing *Meat*; cleaning, or putting on of *Clothes*; and a Multitude of other things, which they made neceſſary in the Obſervation of the *Moſaic* Reſt †. Theſe are not bound upon us by the *Fourth Commandment*, but were peculiar to the *Jewiſh* Nation, and made requiſite by Laws and Conſtitutions of their *own*. The great LORD of

† Their *Liſt* of Works forbidden on the Sabbath, with the Caſes and Determinations thereupon, may be ſeen at large in the *Miſchna*, Vol. II. *Ed. Surenthus, Amſt.* 1688. Alſo in Dr. *Wotton's* late Tranſlation of the whole Title, *Shabbath.*

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the *Sabbath* has taught us to underſtand the Reſt GOD appointed, as being *made for Man*, and *not Man for that Reſt*. And he freed his Diſciples in the Days of his Fleſh, from thoſe *traditionary Laws*, and ſuperſtitious Obſervances, which the *Jews* laid a mighty Streſs upon.

Mark ii. 27.

Luke vi. beginning. John v. 10, 11. Luke xiii. 14, 15, *&c.*

If we conſider this *Reſt* as it is explained in the Body of the Fourth Commandment, it is to be underſtood of laying aſide all *ſecular Employments*, and Week-Day Labours in any *Calling*, that we may on the ſeventh Day turn all our Thoughts and Hearts to GOD, and *reſt in him*. I know, the expreſs Words of the Command are, *Thou ſhalt not do any Work*, or *all thy Work*. But we muſt conſider this Clauſe with the Clauſe which immediately goes before it. There it is ſaid, *ſix Days ſhalt thou labour, and do all thy Work*; or all thy *Trade*, *Art*, or *Occupation*. For that is the proper Senſe and Meaning of the *Hebrew* Word *, there tranſlated *Work*. And then it follows, on the *ſeventh Day*, which is the Sabbath of the LORD thy GOD, *thou ſhalt not do any Work*, that is of thy proper *Week-Day Buſineſs* and Employment. Or, according to the literal rendring, Thou *ſhalt not do all thy Work*, as is allowed on the *ſix Days* juſt beforementioned. The Sum and Subſtance of the Command in this

† *Schindler* in his *Pentaglot.* on the Root [לאך] tells us, the *Rabbins* take מְלָאכָה for *Art* or *Vocation*, and in the Plural for *Arts* and *Callings*. And by this Conſtruction, *Montanus* has corrected *Pagnine*'s Tranſlation of the Bible. Where *Pagnine* has it, *non facies omne opus*; *Montanus* turns it, *non facies omnem functionem*, Deut. v. 14. Where *Pagnine* ſays, *omnis faciens opus in die Sabbati*; it is to be read according to *Montanus*, *omnis faciens opificium in die Ceſſationis*, &c. Exod. xxxi. 15. With many other Places.

Branch

Branch of it, is; "Thou ſhalt not follow any "*Trade*, or *worldly Employment whatſoever*, whe- "ther it be Labour of the Body, the Hands, or "the Head, which on other Days is purſued for "the ſake of worldly Enjoyments, and to pro- "vide for this bodily dying Life.

According to *this* Explication, the Caſe of the Man *ſtoned to Death* for *gathering Sticks* on the *Sabbath* Day, is to be judg'd of by us. He was gathering Wood to uſe in the Way of his *Occupation*, or to *pile* it up for *Sale* in the Camp, as our moſt learned Expoſitors conclude. Becauſe what is rendered in our Tranſlation *gathering of* Sticks, is rendered by others (and was the Senſe of the *Jews* *) *binding up* Sticks, as they do that *faggot* them. And that none might dare after that Time to purſue their worldly *Gains*, or follow their worldly *Buſineſs* on this Day, the *firſt Tranſgreſſor* of this kind was ordered to be *ſtoned*.

The Commandment, thus explained, obliges *Chriſtians* as well as *Jews*; but the ceremonious Pollutions, and the many *little* inſignificant things, and ſome very needful and *proper* things to be done, which the *Jews* counted a Breach of their *Sabbath*, are no Ways obliging to us. They were not made of ſuch Importance by the *Fourth Commandment*, but by *other Laws* purely ceremonial, or by the *Traditions* of their *Elders* and *Rabbins*.

If the Word tranſlated [*Work*] in the Fourth Commandment, be interpreted as I have now ſhewed is the juſt and proper Conſtruction of it, this will ſoon determine many Debates which there

* The *Jews* tell us, this Man's Name was *Zelophehad*, who (in *Numb.* xxvii. 3.) is ſaid to *die in his own Sin*. Which was (in their Account) this Profanation of the Sabbath. See *Patrick's* Comment on *Numb.* xv. 32—36.

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are about the *Manner* of *obſerving the Sabbath*; and will remove many *needleſs Scruples* which have ariſen in the Minds of ſome good People. It is the *ſpiritual Benefit* now to be made of this Day, and the *Devotion* of it, to which the *Reſt* appointed muſt be ſubſervient. And therefore all thoſe things are allowed to be done, that are requiſite to fit us for the more chearful and profitable Attendance on the Exerciſes of Religion. A *little thing*, that may be done without altering the *Frame* of the Mind toward GOD, and without employing our Thoughts and Concern much about it, ſhould raiſe no *Scruple* in us. Things *neceſſary* ſpeak for themſelves, and are allowed by all. Works of *Government* toward thoſe under our Direction, and Care of the *Creatures* that are in our Keeping and Power, (as our Saviour particularly inſtances in *watering* the *Ox* and the *Aſs*) are alſo determined by the *Goſpel* very fit to be done. And all Works of *Mercy* and Compaſſion to our Fellow-Creatures, where we are called to attend on them or help them, do well accord with the general Notion of this Day's Reſt. All are put together in this *Latin* Verſe:

Parva, neceſſarium, res publica, res pia fratri.

All Works of *Piety* are the very Buſineſs of the Day, as I ſhall ſhew hereafter; and therefore all Works *tending* thereto are alſo to be looked upon as conſiſtent with the Reſt GOD requires: Such as travelling or walking to the Place of God's publick Worſhip; clothing our ſelves in a Manner that is decent, and fit to appear in Publick; and doing thoſe things that are needful to our own Health, and to the Health, Comfort, and good Order of our reſpective Families: Such

things as these, provided they take not up too great a *Proportion* of our *Time*, and too great a *Share* of our Concern, (so as to *prevent* the Services of Religion, or *distract* us in them) are no Transgression of the Fourth Command. *Thus stands the Notion of this Rest in general.*

SECTION II.

Particular Proofs from Scripture of Men's being forbidden to exercise their Trades *on the Sabbath.*

SINCE it is enjoined by the Fourth Commandment, That Men should do no Manner of *Trade*, nor Work of their particular *Callings*, on the Sabbath; this is to be more fully insisted on, and must be esteemed as a Matter of *perpetual Obligation*. If we consult other Parts of Scripture, we shall find several Trades particularly mentioned, and *expresly* forbidden on the Sabbath.

Those Employments (for instance) are forbidden, which relate to the *providing of Food*, or other *Refreshments* for our Bodies. Those, who by their Callings are *Tillers* of the *Ground*, or Providers of *Corn* and *Wine*, and such things as are necessary for the *Sustenance*, as well as Delight of others, must forbear their *Week Day Labours* on the Sabbath. It is particularly mentioned of old; *Six Days thou shalt work, but on the seventh Day thou shalt rest; in earing Time and in Harvest thou shalt rest.* This does not affect us, as it did the *Jews*, if we look to their Explications of it; but as it refers to any one's *Trade* or *Week Day Calling*,

Exod. xxxiv. 21.

Calling, it does. In the Book of *Nehemiah*, it is ſaid, *In thoſe Days ſaw I in* Judah, *ſome treading Wine Preſſes on the Sabbath, and bringing in Sheaves, and lading Aſſes, as alſo Wine, Grapes, and Figs, and I teſtified againſt them.* Chap. xiii. 15.

Now, if thoſe Trades muſt not be exerciſed, which conſiſted in the *firſt gathering* and providing of theſe things; much leſs can thoſe Employments be pleaded for, which conſiſt in furniſhing our Delicacies and *Entertainments* from theſe Proviſions. People may, no doubt, dreſs and prepare that Food which is neceſſary for their reſpective *Families* on the Sabbath, if it be laid in before-hand; but no Perſons are to exerciſe their *Trades* on this Day, either in preparing and laying in *Materials* for eating and drinking, or in providing and furniſhing out things *ready for Uſe*, ſo as to expoſe them to *Sale*.

In this, our *own Laws* do acknowledge the *perpetual Obligation* of the Fourth Commandment. For tho' we are told that *Harveſt Work* has been allowed in *England* on this Day *, upon ſome Emergencies; yet the making an *extraordinary Caſe* of any thing of that Nature, plainly ſhews that the *general Practice* is condemned.

Again we find, all Trades that conſiſt in *buying* and *ſelling*, and all *Manufactures* in order thereto, are forbidden on the Day of holy Reſt.

All *Merchandiſe*, and alſo the Sellers of all kinds of *Ware*, are expreſly teſtified againſt, in the forequoted *Chapter* of the Hiſtory of *Nehe-*

* Biſhop *Taylor* ſays, he had found in an old Injunction of Queen *Elizabeth*, that *Corn may be carried on* Sundays, when the Harveſt is *unſeaſonable* and *hazardous*. *Ductor Dubit.* p. 278.

miah. There *dwelt Men of* Tyre *also therein, which brought Fish, and all manner of Ware, and sold on the Sabbath unto the Children of* Judah, *and in* Jerusalem. *Then I contended with the Nobles of* Judah, *and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not our* God *bring all this Evil upon us, and upon this City? Yet ye bring more Wrath upon* Israel, *by profaning the Sabbath.*

Ver. 16, 17.

After this, when the *Merchants*, and *Sellers of all kind of Ware* contented themselves to lodge *without Jerusalem*, yet *Nehemiah* would not rest till he had driven them from *about the Walls* and *Suburbs* of the City. In this he acted as a *good Magistrate*, agreeably to the Laws and Statutes of the *Jewish* Kingdom. Tho' it is plain, these things were not peculiar to the *Jewish Rest*, as some would have us believe; but have still, by the wise Providence of God, been made Laws to other Parts of the World.

Ver. 20, 21.

This Restraint from Labour and *rural Works*, and other civil and secular Negotiations, is appointed by the Laws and Constitutions of other *Nations* as well as the *Jews*. It is enjoined by many *Regal* and *Imperial* Laws, and by *Episcopal Synods*. We have Collections of these *Authorities* by such as have written for the Observation of the Lord's-day, under the Notion of its being an human Appointment *. When those Testimonies are considered in Consequence of a *Divine Law*, they have very great Force; but when considered

* A considerable Number of these Authorities are put at the *End* of this *Treatise*.

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meerly as *human Laws*, Men may urge them long enough before they will secure the End they are brought to serve.

In the same manner the Laws and Statutes of our *own Nation* are formed †: Expresly forbidding all *secular Business* and Merchandise, *Hunting*, and other *Diversions*; as also *journeying* and labouring with *Cattel*, or employing *Servants* in any worldly Calling and servile Employments: All which, as the following Sections will further shew, is agreeable to *that Rest* required in the Fourth Commandment. Thus God takes Care to *perpetuate* the *Law* of the *Sabbath*, according to the aforementioned Explication of it.

SECTION IV.

All sorts of Carriages, *and needless* Travelling, *forbidden on the Lord's-day.*

THE Commandment does not only forbid Man's doing any Work or Business in the Way of his *Calling*, but it forbids the using, or working of *Cattle* on this Day. So that there must be no drawing of *Carriages*, nor loading any Creature with *Burdens*, nor appointing them for *Journies*, and travelling from Place to Place. These things are necessarily implied in the *Cattel* being appointed to rest on the Sabbath.

As to *Carriages* and bearing of *Burdens*, these are not only expresly forbidden, but a particular

† See an account of the *antient Laws* of this Kingdom, and also the *Acts of Parliament* now in Force, under the fifth Head of *Testimonies*.

Caution is given, to make such a Prohibition the more observed. *Thus saith the* LORD, *take heed to your selves, and bear no burden on the Sabbath-day; nor bring it in by the Gates of* Jerusalem: *Neither carry forth a Burden out of your Houses on the Sabbath-day.* Jerem. xvii. 21, 22. The Prophets were the great *Reformers*, under the *Jewish* Dispensation; who were always most vehement, and concerned, in calling Men to the Observance of the *moral Law*. We find them making very light of *ceremonial* Services, in Comparison of *moral* Duties. Here, therefore, let it be carefully remarked, that with the same Zeal with which they reprove the People for *Idolatry*, and profane *Swearing*, and for *Murders*, and *Adulteries*, they also reprove them for the *Profanation* of the *Day* of *Rest*. For this Reason, what I have quoted from the Prophet, is not to be esteemed a Matter of *Ceremony* merely; (something that belong'd to the *Jews* and none else;) but it is (at least to me it is) an Explication and Enforcement of the Rest of the Sabbath, considered as a *perpetual Law*.

The Reason why buying and selling, and bearing Burdens were forbidden, was not a Reason that *passeth away*; as in temporary and ceremonial Observances is the Case; but it is a Reason of *perpetual Force*. In order to attend to spiritual and religious Exercises, we must forbear those Ways of employing ourselves, which would either keep our *Bodies* from the worship and service of GOD, or unfit our *Minds* for it.

The very Thoughts, therefore, of *buying* and *selling*, and *conveying* Things from Place to Place, should be banished from our Heads and Hearts on GOD's Day; as the *Buyers* and *Sellers* were, by our Blessed LORD, *whipt out of the Temple*.

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For the ſame Reaſon it is unlawful to *journey* on this Day. We are not indeed confined to what the *Jews* called a *Sabbath Day's Journey*: For if our profitable Attendance on the publick Worſhip of GOD make it requiſite to go to a Place at ſome Diſtance, on ſuch an Occaſion we are allowed to travel. But to take *Journies* upon the Day of GOD's Reſt, and employ *Servants*, and uſe *Cattel*, and make the *People* where Refreſhments are ſought for *live* on *that Day* juſt as they do *on others*, is a manifeſt Breach of the Fourth Commandment. It will not do, for Men to pretend that they travel only betwixt the Times of publick Worſhip, and that they can employ their Thoughts very profitably by the way; unleſs they could undertake that their Example ſhall have no ill effect upon others, nor do any thing to diſcredit GOD's Law concerning the Obſervation of his Day. For he that ſhall break *one of the leaſt Commandments, and ſhall teach Men ſo*; (that is, make others break it, by what he does;) *he ſhall be called leaſt in the Kingdom of* GOD. Mat. v. 19.

In Caſes of *Neceſſity*, or *Mercy*, no doubt but *this laſt*, or any of the things aforementioned, may be diſpenſed with. But to make a *juſtifiable Neceſſity*, we muſt be ſure to obſerve theſe following Particulars.

(1.) It muſt be ſomething very *important* and *conſiderable* in *itſelf*, and urged by very great and good Reaſons. Becauſe the Reaſons for reſting on GOD's Day, are very great and important, it is not a light Matter that can over-rule them.

(2.) It muſt be a Matter that could not well be contrived *before* the Sabbath, nor will bear deferring to an *After-time*.

(3.) It must be something that would *always* have the *same Necessity*. That is, if the same thing should fall out on *another Day*, as requisite to be done, it must be *so necessary* that all *other Business* should be forced to give way to it, or else it is not of such Necessity as to make the Duties and Exercises of Religion yield to it, on the Lord's Day.

SECTION IV.

There must be a resting or abstaining from all sensual Diversions *and* Recreations.

IF lawful Work and Labour must not be followed on *this Day*, as on the *six* Days *of the* Week; there is much more reason for all *Sports* and bodily *Diversions* to be laid aside. Because the Design of God's separating this Day from others is more perverted and contradicted, and more hurt is done to Religion, by such a loose and sensual Way of spending Time, than by *regular Labour*. The more Men give up themselves to bodily Pleasures and Recreations, the less Relish will the Soul have for *spiritual* and *eternal* Things. Diversions make the Spirit trifling and unfixed; and give the Flesh Advantage, to profane and pollute the Mind; and they set the Heart against that *Reverence* and *Seriousness* which becomes a Creature doing Homage to its *Maker*, and seeking the most important Blessings from him.

Ch. Lviii. ver. 14. That of the Prophet *Isaiah*, must therefore be applied to the Day of God's *Rest* in general, and not mere-

ly to the *Jewiſh* way of keeping their Sabbaths, when he ſays; *Not doing thine own Ways, nor finding thine own Pleaſure, nor ſpeaking thine own Words.* The plain Reaſon of the thing makes this Injunction *perpetually* binding.

Hence it is, that ſuch as would make our Obſervation of a Sabbath, as *Chriſtians*, to be only a *human* Appointment and Conſtitution, yet have declared againſt all *Plays*, and *Sports*, and vain *Feaſting*, and *Drinking*, and *looſe* wanton *Converſation* on this Day *. Since it is a Day intended to prepare Men for their *heavenly Reſt*, it muſt appear to common Reaſon exceedingly inconſiſtent and diſagreeable, for any to give up themſelves to *ſenſual* Frolicks and Entertainments.

" Such is the Reverence (ſays one) due to the " publick Exerciſes of Devotion, that they re- " quire not only a ceaſing from other Works and " Thoughts for the time of the Performance, " but alſo a decent Preparation beforehand, that " ſo our Thoughts and Affections which are na- " turally bent upon the World, and not eaſily " withdrawn from it, may be raiſed to a Diſpo- " ſition befitting ſuch ſacred Employments." And the ſame may be ſaid for Men's Retirement, and Recollection of things *afterward*.

I find a remarkable Paſſage quoted by another Writer, from Biſhop *Andrews*, on this head. " To " keep the Sabbath in an *idle* manner, he ſays, is " [*Sabbatum boum & aſinorum*] the Sabbath of

* Biſhop *Taylor* in his Caſes of Conſcience, tho' he makes the Lord's Day to be merely of *Eccleſiaſtical Conſtitution*, yet ſpeaks much againſt theſe things, and produces many Authorities from others, *Tertull.* Apol. c. 42. St. *Auſtin*, lib. de decem Chordis. c. 3. The Council of *Toledo*, can. 23. The *Edict* of *Leo* and *Anthemius*. See alſo the Authorities at the End of this Treatiſe.

" Oxen

" Oxen and Aſſes. To keep the Sabbath in a " *jocular* manner, to ſee *Plays* and *Sights*, or as " *Leo* ſaith, to be at *Cards* and Commeſſations, " this *Auſtin* calls [*Sabbatum aurei Vituli*] the " Sabbath of the golden Calf: But to keep the " Sabbath in Surfeiting and Drunkenneſs, in " Chambering and Wantonneſs, this is the Sab- " bath of *Satan*, the *Devil's* Holiday.

There was once an unhappy Seaſon to theſe Nations, when a *Declaration for Sports and Paſtimes, after Evening Prayer on a Lord's Day, was publiſhed in the Pariſh Churches.* And the preaching and writing for this, as many of the *Clergy* then ſhamefully did, has ever ſince furniſhed the ill-diſpoſed part of the World, with Arguments for the Contempt they pour upon our Days of ſacred Reſt. Sad was the Caſe, when that of *Seneca* became ſo juſtly applicable: *Nullam habet ſpem ſalutis æger, quem ad intemperantiam medicus hortatur.* " No hope is left of that ſick Man's " recovering his Health, whoſe Intemperance is " promoted by the Phyſician that ſhould cure " him." But I would hope this is not imputed to us as a *national Sin*, becauſe there are *others* who have born a conſtant Teſtimony againſt thoſe looſe and diſorderly Proceedings. And many good *Laws* alſo are enacted of a contrary Nature. And many royal *Proclamations* have been iſſued out. And many Perſons are yearly convicted, and puniſhed for the *Profanation* of this Day, by the *Societies* for *Reformation* of *Manners*; who deſerve great Regards and Encouragements from all good Chriſtians on this Account.

Our Delights on this Day ſhould be *ſpiritual* and *intellectual*, like thoſe of *Angels*, to whoſe bliſsful Aſſembly we hope to be joined in a little time: Not *ſenſual* and *corporal*, like the Pleaſures

of *Brutes*, or brutiſh Creatures, who look no farther than the gratifying of *Fleſh* and *Blood*. If we have any juſt Regards to our eternal *Reſt*, of which the *Sabbath* now appointed is a *Type* *; how different will *our Thoughts*, *Words* and *Actions* be, from thoſe of the drinking, ſporting, trifling, rambling, or idling Senſualiſt? Inſtead of getting a frame and temper of Mind, ſuited to the Satisfactions and Employments of the *World above*, ſuch a one is deſpiſing his God, his *Soul*, and a *future State*, and enflaming his Paſſions and Affections to the things of this Earth. It is certainly a mark of an impious and irreligious Man, to make that a Day to improve in *Vice* and *Vanity*, which God has appointed for our Improvements in *divine Wiſdom* and ſolid *Goodneſs*. Heb. iv. 9.

SECTION V.

Parents, Maſters, *and* Magiſtrates *are expreſly required in God's Law, to ſee that this Reſt be obſerved by* all *under their* Power *and* Government.

IT is inſerted in the Body of the Command, that neither *Son*, nor *Daughter*, *Man-ſervant*, nor *Maid-ſervant*, nor the *Stranger* or Sojourner, ſhould do any Work which would be a Breach of this Law. So that every one who is a *Parent*, a *Maſter*, or a *Magiſtrate*, ſtands obliged, not only in his *perſonal* Capacity, but in his *Family* and *relative* Capacity, to ſee that this Reſt be obſerved. It is not in the Power of ſuch, to

* See the *laſt Section* of this Treatiſe.

make

make all those *truly Religious* that are under their Care; but it would put them into a very *likely way* of being so, to take them off from every thing else that would hinder the Religion of such a Day. When they are not allowed to spend the Day in any worldly *Employments* or *Diversions*, it is very probable their Minds and Thoughts may turn to God and Religion. And we are the more encouraged to hope for this, because the *very Rest* is God's Appointment; and whilst they are taught by you to *cease from that which is Evil*, his good Spirit may instruct and incline them to *cleave to that which is Good*. Only here let me add, what will be enlarged on in the *next Chapter*, that you must also oblige them to attend the *publick Offices* of Religion; and as you have Ability, and Opportunity, speak to them *in private* of the *Rest* and *Happiness* of the *World to come*; and of the *Way* to secure it by *Christ Jesus*, according to the *Gospel* he has given us; and recommend them in your *Prayers* to the Grace of God; and you may then expect great Advantages will accrue to all that are *under you*, as well as to your *own Souls*, in the Observation of this Day.

But to return to the Head I am now upon; the *Rest* which is required on God's Day, is *primarily* to be the Care of Parents, who are to look to it that neither *Son*, nor *Daughter*, do any thing inconsistent with it.

This is one of the *first things* that Children are capable of learning; namely to *distinguish* this Day from others. They may be taught to lay aside their *other Days Exercises*, and *Diversions*, for some time before they can be brought to exercise themselves to *Godliness*. And to inure 'em to this as the *beginning of Wisdom*, well suits with the

the Method God took to *introduce* Religion into the World. To reſt on the ſeventh Day, and to ſanctify it, was the *firſt* Appointment and Inſtitution of Heaven; (as the beginning of the ii^d of *Geneſis* plainly ſhews;) and was made the *Groundwork*, and Foundation of all Religion.

Again: It has often proved, *afterward*, a means of reſtraining and correcting the Vanity of *Youth*; and it has prevented the Corruption and Degeneracy of many, who were liable to be ſeduced by ill Company, only to inſiſt upon their obſerving the *Reſt* of this Day. Tho' ſuch *Reſtraints* may be look'd upon as a Hardſhip, when compared with the Liberties allowed to ſome looſe young People; yet I have known many thankful, when they have come to riper Years, for their being under ſuch a Curb in their Youth.

Now, as Moraliſts obſerve, "God never "gave Power to one Man over another ſo plain-"ly, as to *Parents* over their *Children*; their "Power is the *Fountain* of all other, and the "*Meaſure* of all other; it hath in it the end and "uſefulneſs of all Government, and whatever "Honour it keeps to itſelf, yet the Advantage "ever paſſeth on to others:" So the Obſervance of God's Reſt muſt *firſt* be inſiſted on by *Parents*, and made a Law to their Children, before *Maſters* or *Magiſtrates* can be ſuppoſed to have ſuitable Regards paid to them. Let all Parents then *remember* that they are obliged, not only to abſtain from worldly Labours and Diverſions *themſelves*, but to ſee that *Son* and *Daughter* do ſo too.

The Charge next lies upon Masters, and that with Reſpect both to *Men-ſervants* and *Maid-ſervants*. The Law is expreſs as to both. What is the proper *Buſineſs* of a *Family* muſt be done on this

this Day, no doubt, as well as at other times. But no Servant is to be employed in any *Trade* or *Calling*: Nor ſhould they be allowed to follow their *Diverſions*: Nor are they to be ſo taken up with houſhold Affairs, as to be *wholly deprived* of the Worſhip of *God*, and of all ſhare in the *Reſt* of this Day. It muſt be a Day which they are able to *diſtinguiſh* by the *Reſt* of it, as well as thoſe they ſerve, tho' they may not reſt in an *equal Degree*. But no Liberties muſt be allowed them which would be a Breach of the *fourth Commandment*. The Diſobedience, Looſeneſs, and Degeneracy of Servants, ſo commonly complained of in our Day, is very much owing to the Neglect of the *Sabbath*. It was a Saying of Biſhop *Reynolds*, "Take care that your Ser-"vants do their Duty to GOD, and GOD will "take care they do their Duty to you." When *Rulers* of Families give a Looſe to Servants on this Day, they get into *Company*, and fall into thoſe *Courſes*, that make them looſe and regardleſs of their Affairs on other Days. If ever a prevailing Regard be had to this Law of the *Sabbath*, there muſt be more Care about it in *private Families*.

But then the MAGISTRATE is further obliged to attend this Matter. For the *Stranger* and Sojourner, that is, ſuch as are not under any Controll of private Perſons, yet muſt be obliged to obſerve the *Day of Reſt*. This was not only to be the Care of *Jewiſh Magiſtrates*, who had many Laws *peculiar* to their own Nation, which they were to ſee put in Execution; but whereever the GOD who *made Heaven and Earth* is publickly own'd and worſhip'd, there *worldly Employments* muſt be laid aſide *every ſeventh Day*, and a *general Reſt* muſt be obſerved. This Law goes along

along with the others, that command and direct our Worſhip. And as far as the *publick Labours*, and *Manners*, are the concern of Magiſtrates, ſo far they are to promote the Obſervance of *this Law*. According to the Power entruſted with each Magiſtrate by the Legiſlature, he is to ſee that a Conſtitution ſo reaſonable in it *ſelf*, and miniſtring to the *Good* of the *Publick*, be obſerved and honour'd. And thanks be to *God*, we have ſo many *Acts* and *Statutes* of this Realm now in force *, to direct the *Magiſtrate* in the Diſcharge of his Duty, with reference to Men's obſerving the *Reſt* of this Day.

To cloſe this Chapter: I now wiſh the Reader would not only *ſpeculate* upon this Matter, but form his *Practice* according to thoſe things that appear to be the *Will* of God, in what has been ſaid: That every Man would order his *own Conduct*, and alſo order his *Family*, according to this *Law*. And I wiſh there were more to aſſiſt the *Magiſtrate*, in executing the Laws upon thoſe who have caſt off all *Fear* of God, in their Profanations of this Day. This is one of the *Foundations*, upon which, both publick Order and true Religion are built; if this therefore ſhould *fail*, *what can the Righteous* do to ſtop that Torrent of Profaneneſs and Infidelity, which threatens to bear down all before it? Let there be more care to keep up a Senſe of the *Reſt* required on this Day, and that will lead to (what is next to be explained) the *Devotion* of it.

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* See *the Account of theſe at the End of this Treatiſe.*

CHAP.

CHAP. IV.

Shews, *how the Day of Reſt is to be* hallowed, *or* kept holy.

HE that would keep the *Law* of the Sabbath, as the Fourth Commandment directs and requires, muſt have a great Regard to God's *ſanctifying* the ſeventh Day, as well as reſting upon it. *Becauſe* God reſted on this Day, therefore he *ſanctified* it, ſaith the ſecond of *Geneſis*; he *hallowed* it, ſaith the Commandment. There are ſome *holy Purpoſes* to be ſerved by keeping this Day which follow upon the *Reſt* of it. This *Holineſs* is deſcribed in Scripture as additional to the *Reſt*, by a variety of Expreſſions. One place ſays, *the ſeventh Day is a Sabbath of Reſt*, an holy *Convocation:* Another ſays, *it is the Sabbath of Reſt*, holy *to the* LORD: And a third ſays, *there ſhall be to you* Holineſs: And again, *ye ſhall* hallow *my Sabbaths*. It is not only a Day to ceaſe from *worldly* Labours and Employments; but it is evidently deſigned for Exerciſes of *Piety* and *Devotion*.

SECTION

SECTION I.

The general Notion, *of hallowing or ſanctifying this Day, ſtated.*

THere are *two* Ways, by which a time or thing is ſaid to be hallowed or ſanctified; either by GOD's *conſecrating* of it, or Men's *devoting* it to ſome ſacred and religious Uſe. Both which belong to the *Sabbath*.

If we conſider the ſeventh Day as *ſanctified* by GOD, it ſignifies his appointing it to bear his *Name*, chooſing and *ſeparating* it from *other Days* for his own Honour; and making it an *Inſtrument*, *Occaſion*, or *Means* of Holineſs, to *them* that obſerve it. This is the *Conſecration* of it.

If we conſider the Sabbath as ſanctified by *Man*, it ſignifies a *devoting* that Day to *holy Services*; in St. *Paul*'s Phraſe, it is a *regarding a Day unto the Lord:* Not only ſequeſtring our ſelves from *worldly* Concerns, but uſing the time for GOD and purpoſes of Religion; diligently attending to thoſe things that may promote Holineſs and Rectitude of Nature, and may render us ſo many living *Images* of our Maker, and Objects of his *Love*. This is the *Dedication* of it.

But when we ſay that ſuch a Day is *conſecrated* by GOD, and *devoted* to him, we are not to imagine there is any *inherent Holineſs* in Times, no more than there is in Places, or Veſſels, or any ſuch things. But they are hereby appropriated to a *particular Uſe* and Service, and *kept* for that. We are to keep the ſeventh Day for the *Worſhip* of GOD and the Duties of *Piety*, as not eſteeming it our own, but *his* whoſe Name it bears.

Some therefore describe the *Holiness* of the Sabbath, as consisting in a careful observing and confining our selves to those things, which God either expressly *prescribes*, or plainly *allows*; doing every thing with a most *observant Eye to him*, throughout the Day. As a *Servant* that does his *earthly Master's* Work, and follows his Orders on other Days; so we are *all* to do the Work of our *heavenly Master*, and mind his Orders, upon the *Lord's-day*. It must be spent so, as to shew it is a Day *separated* for God; doing nothing but what is either religious in *itself*, or some way *helpful* to Religion, or at least no *Detriment* or *Hindrance* to it.

The Commandment referring to God's making *Heaven*, and *Earth*, and *Sea*, *and all that is in them*, plainly declares, that the *Creator* is to be remembred: And his *Perfections*, as displayed in his Works, are to be glorified: And his *Example* must be imitated: And all those Expressions of *Homage* and *Worship*, which become Creatures toward their Maker, and which he himself appoints, are certainly implied and included. His *communicative Goodness* to all his Creatures, must be studied; and, as we have Ability and Opportunity, must be copied after on this Day. And the Riches and Glory of his *Grace*, in *redeeming* us, we are *now* to call to mind with Hearts full of Praise and Gratitude, and well-disposed to all *gospel* Obedience.

So that this Day has its *Works* to be done, as well as other Days. We are to rest from *worldly* Labours, that we may be employed in Exercises of *Devotion* toward God, and *Goodness* to our fellow Creatures. Even the *Jewish Sabbath* allowed the Labour of those that were employed in the *Temple* about their Sacrifices; tho' our Saviour

our calls it a *profaning the Sabbath* according to the Laws then given concerning the *Reſt* of it. Thoſe *Actions* that were done in *ſacrificing*, were a *Breach* of the *Reſt* of the Sabbath, and ſo called a *profaning* it; but there was nothing contrary to the *great Law* and main *Deſign* of the Sabbath, ſince thoſe Actions tended to promote the Honour of God, and to ſerve the Purpoſes of Religion; and therefore our Saviour ſays, they *were blameleſs*. But now it is much more diſcovered to us, that the *Reſt* of this Day is to be made wholly ſubſervient to the *Religion* of it. Matth. xii. 5.

The *active Part* of this Sabbath in uſing it for God, was always obſerved by our *Saviour*. He frequented the *publick Worſhip*, and fill'd up the Day with pious *Inſtructions* to his Diſciples, or Works of *Mercy* and Goodneſs to others: But he did not treat the *Jewiſh* Traditions about the *reſting Part* of the Sabbath with any manner of Reſpect: Becauſe all thoſe Notions and Laws, which placed Religion in the *meer Reſt*, were to be done away. "Outward Reſt is not appoint-"ed for itſelf, (ſays one of our *Caſuiſts*) but as a "means to the freedom of the Mind for inward "and ſpiritual Employments *.

* *So alſo Calvin upon* II. *Gen. ſays*, neque enim ſeptimo quoque die ſimpliciter hominem juſſit Deus ferias agere, quaſi otio delectetur: Verum ut negotiis aliis omnibus ſoluti liberius mentes ſuas ad creatorem mundi applicent.

SECTION II.

Of attending the publick Worſhip *of* God.

IT is I think allowed, on all Hands, that Men ought every where to be employed on the ſeventh Day in Acts of *publick Worſhip*. Some have made the *Sanctification* of this Day to conſiſt *wholly* in attending the Service of the *Church*. There are ſuch as are obſerved to place *all* their Religion there, and to lay it aſide every where elſe: But none who have owned the Truth of the *Scriptures*, and have had any Senſe of the *Law* of God as there given us, ever went about to deny their Obligations to bear a part in the Exercises appointed for *publick Communion* and *Devotion*. The wilful and ſtated Neglect of this, ſtands every where condemned as a *Profanation* of the Lord's-Day.

The *Jews* ſpent a great part of their Sabbaths in the *Temple*, and in their *Synagogues*. And the Wicked who diſregarded God's Law, are repreſented as Deſpiſers and Profaners of God's *Sanctuary* together with his *Sabbaths*. As to thoſe that went up to the Houſe of God, we are informed how they ſpent their time there: We read in one Place, of going to the Temple to *pray*: And in another Place, it is ſaid, *Moſes of old Time had in every City them who* preach *him, being* read *in the Synagogues every Sabbath-day*: And very numerous are the Paſſages which deſcribe their *Sacrifices* and *Offerings* to God, on his Sabbaths: And then the People were *bleſs'd*, in the *Name of the* Lord *that made Heaven and Earth*; bleſs'd from his *Holy Place*.

In

In like manner, we find the LORD'S-DAY was ſpent by the firſt Chriſtians in a careful Attendance to all the *Parts* of *religious Worſhip*, according to the Direction of the Goſpel. They ſometimes ſpent the whole Day, even till *late* in the *Evening*, in *publick* Exerciſes of Religion. They met together to *pray* to GOD: As alſo to *praiſe* him, ſpeaking to themſelves (as St. *Paul* exhorts his *Epheſians*,) *in Pſalms and Hymns, and ſpiritual Songs, making Melody in their Heart to the* LORD: They then celebrated thoſe *ſacramental* Solemnities, which were inſtead of all Offerings and Sacrifices: And withal, they did not forget to do good, and to *communicate* and to *contribute* to the Neceſſities of the Poor. They ceaſed not thus to meet, that they might *exhort* and *encourage* one another to cleave unto the LORD. Theſe things were of ſuch Importance to Chriſtians, that the *Apoſtle* to the *Hebrews* gives it them in Charge, *not to forſake the aſſembling of themſelves together, as the manner of ſome was; but exhort one another: And ſo much the more, as they ſaw the Day approaching.* Acts xx. 11. Heb. x. 25.

Now in our *keeping Holy* the Lord's-Day, there ſhould be a conſcientious Obſervance of all theſe *Parts* of religious Worſhip. Every one ſhould be ready to join in the *Church's firſt* making her penitential Confeſſions, and in her earlieſt Expreſſions of Homage, and offering up her Requeſts to GOD for his Preſence and Bleſſing. And then with a ſerious, attentive, humble Mind, we ſhould go thro' *every Service* till we are diſmiſſed with the *Goſpel Benediction.*

If we expect God ſhould hear our *Prayers* when *we* ſpeak to him, we ſhould diligently hearken to his *Word* when *he* ſpeaks to us. Some are all for their *Prayers*, as if they were only to tell God what they would have *from him*; but care not for *Sermons*, or *reading* the *Scriptures*, to know what God *requires* and expects *from them*. Others are all for hearing *Sermons*, and place their whole Satisfaction in *correct Diſcourſes*, and in having ſome *new things* continually ſuggeſted to them. Whereas the true Worſhiper of Almighty God, will have a becoming Regard both to *praying*, and *hearing*: and will not ſatisfy himſelf with the *one*, without the *other*. He will ſay as *Samuel* did, *ſpeak* Lord, *for thy Servant heareth*; or in the Language of the *New Teſtament*, he will *take heed how he hears*; earneſtly deſiring to know the *Truth as it is in Jeſus*, that he may form his *Principles* and *Manners* according to it. He will alſo have great Reſpect to the Houſe of God, as it is emphatically called the *Houſe of Prayer*. And there will devoutly join with the Congregation of thoſe that are making their *common Supplications* unto God.

Matth. xxi. 13.

He will alſo *offer unto* God *Thankſgiving, and will ſhew forth all his Praiſe, and ſing unto the* Lord *in the Congregation of his Saints.*

Pſal. cxlix. 1.

And ſince all former *Sacrifices* are now done away, and we look for *Remiſſion* of *Sins*, and the Acceptance of our Services, thro' the *Blood* of Christ, who became a Sacrifice for us, and to whom all other Sacrifices had Reſpect; therefore it is become a Part of the Chriſtian Worſhip, to *ſhew forth the Death of* Christ by thoſe *ſacramental Signs* and *Actions* which are appointed for this

this very End. Without these, the *primitive Christians* did not think their Worship complete. And I see not how any Man can live in the *stated Neglect* of a known branch of Worship, without giving great Offence to GOD, and declaring himself only *in part* a Worshiper with his *Church*. Consider this well, he that is only a Worshiper in part, does only in part seek to please GOD; and does but go part of the *Way* toward that *eternal Rest* of which the Sabbath is a Type.

The closing branch of publick Worship is, for the *Ministers* of Religion to *bless the People* in the Name of GOD. The form of the *Patriarchal* Blessing was very short, but full. When *Isaac* pronounced it upon his Son *Jacob*, he says, GOD *Almighty bless thee*. The Priests of *Israel* have their form of Blessing set down more largely: *On this wise ye shall bless the Children of* Israel, *saying unto them, The* LORD *bless thee and keep thee: The* LORD *make his Face shine upon thee, and be gracious unto thee: The* LORD *lift up his Countenance upon thee, and give thee Peace.* The Christian *Benediction* includes all this, with the Addition of special Favour and Blessings from him by *whose Name* we are called. *The Grace of our Lord Jesus Christ, and the Love of* GOD, *and the Communion of the Holy Ghost be with you all.* And sometimes all other Blessings are comprized in this one; *The Grace of our Lord Jesus Christ be with you all.* This is not pronounced only to tell People the Service is concluded; but it should be reverently attended to, as one Part of the Worship of this Day: And none should hurry out of an Assembly till they have *receiv'd the Blessing*, and express'd their De-

Numb. vi. the latter end.

2 Cor. xiii. 14.

ſire to carry it away with them, in an hearty *Amen*.

Thus ſhould the Day of Reſt be ſanctified, or hallowed, by worſhiping with the *Multitude of them that keep Holy Day*. And where our Power and Influence reach, we ſhould command *others*, and by proper Methods engage them, to a *conſtant Attendance* on the *publick* Worſhip. The *Religion* of the Day is, thus far, the Concern of Parents, Maſters, and Magiſtrates, as well as the *Reſt* of it. They may oblige thoſe under their Power to go to *Church*, tho' they cannot make them *true* Worſhipers there.

SECTION III.

Of Secret *and* Private *Exerciſes of Religion, on the Lord's-Day.*

THE *Pſalmiſt* ſays, the LORD *loveth the Gates of Zion more than all the Dwellings of Jacob*; thereby intimating to us, that the Temple-ſervice, and the *publick Worſhip* of GOD, is greatly preferable to any private Devotions. And our Saviour ſpeaks of the moſt ſucceſsful Prayers being put up, when his Diſciples *agree together* in the things asked of him. We ſhould therefore by no means allow our ſelves to neglect the publick Worſhip, on Pretence of *reading* or ſpending the Time *religiouſly at Home*, when we are under no *Neceſſity* of ſtaying there. For they who do ſo, do not underſtand the *great Ends* aimed at in the Inſtitution of the Lord's-day; which are, to give all true Chriſtians the Advantage and Pleaſure of Communion one with another; to promote

mote Holineſs, and Love among them; and to unite them in the Cauſe, and for the Honour of their Lord; and to be an Occaſion of God's more ſignally diſplaying his *Grace* and *Power*, and conferring publick Gifts, and making his Name glorious in the World.

But there are *private* and *ſecret* Exerciſes of Religion, notwithſtanding, to which we ſhould give up our ſelves, as we have Opportunity, on thoſe Parts of the Day which we ſpend in our own Houſes.

Some good Men have looked upon this Day as conſecrated and devoted to God and Religion, in ſuch a manner, that even the moſt *common Actions* ought to be improved by ſome *ſpiritual* and *religious Thoughts*. They will tell us that our Meditations, when we *awake* in the Morning of a Lord's-day, ſhould be ſerious and heavenly. With ſome holy and joyful Acclamations we ſhould welcome it, as ſoon as we lift up our Eyes to behold the Light of it.

Sancta dies oritur, linguiſque animiſque favete.

When we *riſe*; we ſhould think of *Chriſt*'s riſing from the *Earth*, ſhaking off the Chains of *Darkneſs*, and the Fetters of *Death*; and by ſuch Conſiderations, we ſhould rouſe all the Powers of our Souls, and excite our Hearts and Affections to *quit earthly Things*, and to ſhake off all *Deadneſs* and Drowſineſs, and to *lay aſide every Weight* and Corruption, that we may riſe to *Righteouſneſs*, and may be vigorous and lively in all the Services of the Day. And the Hour of our riſing muſt be ſuch, as not to make this Day *ſhorter* than our other Days are.

When

When we *waſh*; that may put us in mind of *waſhing our Hands in Innocency, and ſo compaſſing* God's *Altar*. And we may think of the *Word* of God *converting the Soul, purifying the Heart, cleanſing the Ways* of Men, and the like.

Pſal. xxvi. 6.

When we are *dreſſing* our Bodies to appear in Publick, we may think of *putting on the Lord Jeſus Chriſt*, according to the Apoſtle's elegant Expreſſion: That whatever we *ſay*, or *do*, our Maſter may appear in it. As when any one *imitates* another, and endeavours to copy after him and be like him, we ſay he *puts on* ſuch a Perſon or Character. So we muſt put on the ſame holy, heavenly, devout and obedient Temper, and Behaviour, which appeared in our Lord. And we muſt put on all thoſe *Graces* which were conſpicuous in him, as accounting them our greateſt *Ornaments*.

Rom. xiii. 14.

From ſuch Hints as theſe, concerning the common Actions of the Morning, we may learn to make a religious Uſe of all that paſſes *throughout* the Day. And having ſet out in this ſerious devotional Way at firſt, we ſhall be the better diſpoſed to *proceed* in it.

Theſe Things are not to be inſiſted on, as if the Neglect of them argued *Prophaneneſs*; but yet as greatly promoting Mens *Piety* and *Heavenly-mindedneſs*, and very ſerviceable to their *better* diſcharging the *neceſſary* Duties of the Day. To theſe, I next proceed.

It is neceſſary to prepare our *Minds* for a right Attendance on publick Worſhip, that we *read*, and *pray* in our *Cloſets* and *Houſes*, before we go to the Houſe of God. And ſome Time ſhould be allowed to *think* of what we read; and to think

of the Duties *before us*, toward which our Hearts ſhould be well diſpoſed. We ſhould pray to GOD particularly to *bleſs his Word* and *Ordinances* in publick to us. Earneſtly requeſting for thoſe that miniſter in holy Things, that GOD would be with their *Spirits*, and with their *Lips*, that they may ſpeak *as becomes the Oracles of* GOD, and ſo as to promote the Honour of a Redeemer, and the Intereſt of Religion, both in our *own Souls*, and the Souls of *others*. We ſhould alſo pray to GOD for *our ſelves*, that no Prejudices, or Corruptions, may hinder our profiting under the means of Grace; that no Unbelief, or Worldlineſs, no Deadneſs, or Diſtraction and Levity of Mind, may ſpoil our publick Devotions and prevent the good Effect of them.

They that have *Families* ſhould call all together to join with them in offering *theſe* Requeſts to GOD; and to pray at the ſame time for *other Bleſſings* which are neceſſary to their common Welfare as a Family, and to the Salvation of all their Souls. Parents and Maſters ſhould alſo direct their Children, and Servants, to read and pray by *themſelves*.

And *Pſalms* and Songs of Praiſe to the great Creator, Redeemer, and Sanctifier of our Souls, ſhould be made one part of the *private* as well as publick Service of this glad Day.

The holy Angels, and the Spirits of juſt Men in Heaven, are ſaid to ſing eternal *Hallelujahs* unto the great King: And if our Sabbath (ſays Biſhop *Hopkins*) be typical of Heaven, and the Work of the Sabbath repreſents to us the everlaſting Work of theſe bleſſed Spirits, how can it be better done than when we are ſinging forth the Praiſes of him that ſits upon the Throne, and of the Lamb our Redeemer?

When

When we go to *Church*, we ſhould think in ſuch a manner as that of *David*, *I was glad when they ſaid unto me, let us go into the Houſe of the* LORD.

Pſal. cxxii. 1.

Or we may apply that of the *Prophet*, *Come ye, and let us go up to the Houſe of the* GOD *of* Jacob, *and he will teach us of his Ways, and we will walk in his Paths.*

Iſai. ii. 3.

Betwixt the Times of publick Worſhip, we ſhould take care not to deſtroy any good Impreſſions already made, or to prevent further Good. We ſhould caſt our Thoughts *back* on what we have been hearing and doing; and our Converſes ſhould be either on *that*, or on ſomething *agreeable* thereto; at leaſt they ſhould be free from every thing that would *contradict* our publick Devotions, and render the Word of GOD ineffectual or *diſguſtful* to us. Our Words ſhould either be religious, or however few and inoffenſive.

We ſhould be very moderate in our *Eating*, and *Drinking*, on theſe Days; going no farther than may be for Health and Livelineſs, not to a Satedneſs and Dulneſs. *Senſuality* of this kind, will ſadly indiſpoſe us to *ſpiritual* Exerciſes. The more ſparing our Meals are in the *middle* of the Day, the better ſhall we be in the *Worſhip* of the *Afternoons*, and the more ſhall we renew our ſpiritual *Strength* and *Pleaſure*. The *Love-Feaſts* of the *primitive Chriſtians* were on the *Evening* of the Lord's-day; and certainly they were then the moſt comfortable, when their Services of Religion were over, and when they could *eat their Bread* with greater *Gladneſs*, becauſe GOD *accepted their Sacrifice*.

But when the publick Worſhip is concluded in the Evening, there are *private Exerciſes* of *Piety* and *Devotion* to be renewed.

Works of *Charity* and *Goodneſs* to thoſe about us are then to be done, of which I ſhall ſpeak in the next Section. And then ſhould every devout Chriſtian *read* the *Word* of GOD; and ſpeak of what he has been hearing, and endeavour to fix Divine *Truths* in his own Mind, and on the Memories of thoſe about him; and enforce the *Practice* of Religion ſo, as that *he and his Houſe may ſerve the* LORD. Every one ſhould be taught, on *theſe Evenings* eſpecially, to *enter into their Cloſets*, or go ſomewhere by themſelves, and *to pray to their Father who ſees in Secret, that he may reward them openly.* Matth. vi. 6. Retirement and Meditation, is certainly one part of the Duty of a Sabbath, without which (ſays Biſhop *Hopkins*) to hear the Word of GOD only, is to ſwallow our Food without chewing it. It is Meditation that makes it fit for Nouriſhment.

And now is a *proper Seaſon*, for People to fix their Purpoſes and Reſolutions, as to their Conduct and Behaviour the Week following.

SECTION IV.

Concerning Works of Charity *and* Goodneſs *to the* Souls *of others, on the Lord's-day.*

THE Deſign of GOD, in appointing the religious Obſervation of one Day in ſeven, certainly was to keep up and promote the *Knowledge*

of

of *Him*, and of *Religion* in the World. It is therefore moſt ſuitable to this Inſtitution, that every Man who knows and fears GOD himſelf, ſhould counſel and inſtruct *others* in the ſame *Fear of* GOD, and in the great and important Matters of his *Law*, and *Goſpel*.

Beſides publick Sermons, and *miniſterial* Inſtruction, there ſhould be *private* Converſes of the things of GOD: And every Man as he has Ability ſhould help his Friend and *Neighbour to know the* LORD, till the time ſhall come *when all ſhall know him even from the leaſt unto the greateſt*. You read how the *opening* of the *Scriptures* made the Hearts of the Diſciples *burn within them*, as they were walking to *Emmaus*. We ſhould endeavour thus to communicate holy Thoughts, and Affections; both from a prevailing good will to the Souls of *others*, and for the Improvement and Refreſhment of our *own Spirits*.

Jer. xxxi. 30.

Where any want our Counſel and Aſſiſtance, in hours of Darkneſs and Diſtreſs, it is very proper Work on this Day to go to them; to adviſe, and comfort them, and do what we can to revive their Spirits.

But more eſpecially ſhould *Parents*, and *Maſters* of Families, ſhew their Charity and Concern for the *Souls* of *Children* and *Servants* on this Day. Inſtructing the *Young*, and *Ignorant*; correcting the Errors, and Manners, of ſuch as are *miſled*; and encouraging every thing of a ſerious and good Diſpoſition where there are any *promiſing Appearances* of it. Sometimes *talking* with them, and trying what Improvements they make in Knowledge, and in Virtue: Sometimes *reading* proper Paſſages of *Scripture*, and ſuitable Sermons, or Books of Religion that may be moſt fitted

fitted to *their Capacities:* Contriving, all the ways we can, to make Religion amiable to them, and to give them a deep and lasting Sense of the *Advantages* of it, together with the Folly and Misery of those that *neglect* it.

But when I speak of all this, as the Fruit of *Charity* and *Goodness*, you will easily perceive the Difference betwixt those ways of Instruction which flow from a Heart full of Concern for the Welfare of *Souls*; and those, which are only the effect of *Custom*, and the *authoritative Orders* of a Family. Nothing of this kind must be done thro' *Affectation*, or as a *Task*, with Tediousness and Irksomness of Spirit, and in a manner unsuitable to the *Capacities* of those with whom we have to do; but all should be managed with great *Goodness* of Temper, and so as to win Hearts to the Ways and Worship of God, and to act in every thing becoming the cheerful Servants of the best of Masters.

Only here it must be added; that where Children or Servants are profane, and Scoffers at Piety, or vicious and immoral, Authority must be used, and constraints laid upon them. And tho' such Methods should do no good to the impious, yet they may prevent the Infection and Ruin of the sober and well disposed.

SECTION

SECTION V.

Concerning Works of Charity *and* Goodneſs *to the* Bodies *of others, on the Lord's-day.*

GOD is ſaid to *bleſs* the Sabbath-day, becauſe then he *communicates* his Gifts and Bleſſings; and he would have *us* to do ſo too. Our dear LORD and *Saviour* ſhewed great Compaſſion to the *Bodies* of Men, as well as to their Souls on this Day. Many of his Miracles were wrought for reſtoring of *Limbs*, and *Senſes*, and *healing* the diſeaſed, and *feeding* the hungry. Even ſuch as were ill of *chronical* Diſeaſes, and might have come on other Days, (having been of many Years continuance,) yet Chriſt choſe to *make them whole on the Sabbath-day*. A remarkable Inſtance of this, we have in the Caſe of him that had an *Infirmity thirty and eight Years*, who was enabled to *walk*, and was directed to *carry his Bed* too, (as a greater Proof of his Cure) on the *Sabbath-day*.

John v. 5, 9.

Where any are ſick and infirm, that they cannot perform the Duties of Religion appointed on this Day, in ſuch caſes GOD *will have Mercy and not Sacrifice*. But I obſerve in the Scripture, that where the *weak* and *ſickly* did exert themſelves, and ſtrive to come to *Chriſt* under their Diſorders on the Sabbath, they met with the moſt ſignal Bleſſings.

Such as are too ill to move from their Houſes, it is very agreeable to the Mercies of our LORD Jeſus Chriſt, to viſit them; and as far as we are able, to help them, both to *ſuſtain* their Afflictions, and to make a *right uſe* of them.

Thoſe

Thoſe who *attend* the ſick, and are neceſſarily employed in watching with them, and taking Care of them, are acting a part, that well accords with the Compaſſion which the Goſpel teaches in ſuch Caſes. But then it is their Duty, to have frequent *Thoughts* of GOD and Religion, and to mind the *ſecret* Exerciſes of Dovotion ſo far as may be conſiſtent with a due Care of their ſick.

In like manner they who are employed in *healing* the ſick, are excuſed (when need ſo requires) from the religious Services of this Day. But it has been the Opinion of ſome very good Men, that *Phyſicians* and others, when thus employed, ſhould not receive thoſe *Rewards* on this Day, which they do on other Days; or, however, that they ſhould not apply them to their *own uſe*, but to ſome *religious* and *charitable* Purpoſes; becauſe the Services of miniſtring to the Neceſſities and Welfare of others on this Day, ſhould be made Services of *Religion* and *Charity*. They ſhould not be followed, as on the ſix Days, for Labour; that is, meerly in the way of an *Occupation* or *Calling*.

Some perhaps may make an ill uſe of this, to leſſen the Regards paid to ſuch as ſerve at GOD's Altar: I therefore add, that this cannot, without great Perverſeneſs of Spirit, be turned upon the Miniſters of Religion; becauſe they are not allowed to follow any worldly Buſineſs on the *ſix Days*, but wholly to attend one or other religious Service, and *then* to prepare for the publick Worſhip of the LORD's Day. If ſuch as are thus devoted Servants to the *publick Good*, and to the *Honour* of GOD, do not deſerve a Maintenance, Men muſt make void all thoſe *Scriptures* which require Proviſion ſhould be made for them;

and ſo of Neceſſity overthrow all regular *Churches*, and orderly *Worſhip*, in the World.

To proceed on the Head of *Charity* and *Goodneſs*: It was the Cuſtom of the *firſt Chriſtians*, to make an Offering of ſome part of their Subſtance to GOD, for pious and charitable Uſes, *every* LORD's *Day. Concerning the Collection for the Saints, upon the firſt Day of the Week, let every one of you lay by him in Store as* GOD *hath proſpered him.* If no Occaſion offered for laying out, ſomething was to be *laid in Store* on that Day, out of the *Gains* of *every Week*, till there ſhould be Occaſion to apply it.

1 Cor. xvi. 1, 2.

As the nobleſt part of Worſhip conſiſts in *imitating* the Being we adore; ſo we are then acting like our *Father who is in Heaven*, when we are *deviſing* to *communicate*, and to be *merciful.* With *ſuch Sacrifices*, the Scripture tells us, GOD *is well pleaſed.* And it is remarkable, that as there is a *remember* ſet before the keeping Holy of GOD's Day; ſo the Apoſtle puts a *forget not*, before this particular Duty.

Heb. xiii. 16.

Our *Churches* are then little Emblems of *Heaven*, when every Heart is full of Love; and when a bountiful, kind, and communicative Diſpoſition of Soul prevails, among all that call themſelves the *Diſciples* and *Members* of CHRIST.

Our Saviour pleads for ſhewing Compaſſion to the *brute Creatures*, and taking care of them on this Day: Much more ſhould we have Compaſſion on our *own Fleſh*; as we have Ability doing Good *to all*, but *eſpecially to the Houſhold of Faith.* We *ſow* a great deal *to the Fleſh*, all the Week long; it is highly proper that we ſhould ſow ſomething

ſomething to *ſpiritual* and *religious Ends*, on this Day. *For he that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption: But he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting.* Gal. vi. 8, 10.

To cloſe this Chapter: The LORD's Day is then *hallowed* and *ſanctified* by us, when it is ſpent in *holy Services* for the Honour of GOD, and to promote *holy* and *good Ends* with Reference to our ſelves and others. Principally and chiefly we muſt have a Regard to all parts of *publick Worſhip*. And then, in private we muſt alſo attend to the Means appointed for our Improvement in *Knowledge*, *Holineſs*, and *Love:* And out of Charity and Goodwill, we muſt do what we can to promote the ſame Knowledge, Holineſs, and Goodneſs, in *thoſe about us*, and *under our Care*. And as we have Ability, and are called to it by the Providence of GOD, we are to communicate and do Good to the *Bodies*, as well as the Souls of others.

In thus doing we are not denied any thing that may *give Vigour* to our Spirits, and excite *Gratitude* to Heaven, and promote *Love* to our fellow-Creatures, and may tend to *enlarge* our Souls in the Way of our *Duty*, and may endear the *Service* and *Servants* of our LORD to us.

CHAP. V.

REASONS *for keeping Holy the Sabbath Day.*

IT is of great Importance, not only to the *well-being* of a Christian, but even to the very *being* and keeping up of Religion in the World, that the *seventh Day* after every *six Days Labour* should be set apart for *religious Services*. I would now therefore follow what has been said of the *Manner* of keeping the Sabbath, with some proper *Reasons* and Motives to engage our religious Observance of it. And I may here venture to say with a learned Writer, "Let any Man shew me "in this Law, either Weakness, or Unprofitableness, I yield and bid it vanish: But it hath, "and will have, as much Strength and Force as "any Law can have from the *Author*, *Consent*, "*Multitude*, *Custom*, and express *Approbation of* "*all Ages*. *Profit* it hath too; and hath been "preserved, without any Man's reasonable Complaint, for the thing to which it was designed.

These things I entreat the Reader to consider seriously, *viz.* The *Force* and *Authority* of this Law, concerning the *Sabbath*; the *Reasonableness* and Equity of it; the *Benefit* and Advantage of observing it; with the many *Blessings* that arise from thence in the common Affairs of Life; and the *Corruption* and Misery of those who *despise* or

neglect

neglect it; and then think of that *eternal Reſt* to which theſe Sabbaths lead, and for which they are deſigned to prepare us. When theſe things are duly weighed, I am perſuaded you will look upon this to be a Matter of as *great Moment*, as any other Branch of Piety; and will ſee that it lies at the Root and *Foundation* of *all Religion*.

The Law of the Sabbath was the *firſt Inſtitution* of GOD, as ſoon as he had made the World. And upon this, all after Appointments of *Worſhip*, and all the Expreſſions of Homage and Regard to him, are founded.

SECTION I.

The Force of this Law argued from its being expreſly appointed *by* GOD, and peculiarly *inſiſted on.*

IT is a Law of Nature, engraven upon our *Hearts*, that GOD is *to be worſhiped*. And it is alſo naturally neceſſary, or moral, that ſome *time* be appointed and fixed for the Solemnities of divine Worſhip. And it is a part alſo of the Law of Nature, to take *ſuch* time for the Worſhip of GOD, as *He* himſelf ſhall point out to us, and either by *Words* or *Actions* mark out for an acceptable Time.

Accordingly we find, that by certain Signals, as ſoon as GOD had created Man, he fixed upon the *ſeventh Day* after *ſix Days Work*, to be a Day that he would have ſeparated for his Honour and Praiſe; that he might be owned and ſerved, under the Notion and Character of his being the MAKER of all things. And that draws after it

a Senſe of his being *Governor* of all that he has made: From hence follows, his giving *Laws*, and Statutes, and Judgments, and indeed every thing elſe in Religion.

Further; God wrote down this Law in *expreſs* Words, upon a *Table of Stone:* And he ordered this to be preſerved among thoſe Laws, which ſhould never be repealed: For the *Reaſon* * of this Law never paſſeth away, but ſtill obliges *every Man*, as truly, as the *firſt Man* that was made; and will have the ſame force in *future* Ages, that it had in the Ages preceding.

Theſe ſeveral Things are proved *before*, and therefore need no more than a bare *recital* in this Place to form my Argument upon them; which lies thus. The fourth Commandment being of a *moral* Nature, as well as a *poſitive* Inſtitution of God; this Law is to be accounted of as among the Number of thoſe Commandments, concerning which it is ſaid, if a Man *break one*, he is *guilty of all.* The Text I refer to, is this: *Whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that ſaid do not commit Adultery; ſaid alſo, do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Tranſgreſſor of the Law.* The *Apoſtle* here inſtancing in *two* of thoſe Commands which were written on the *Tables of Stone*, plainly ſhews that the *whole Law* of which he ſpeaks in that Place, is the whole *Decalogue*, or ten Commandments. And for the ſame Reaſon that he mentions the *ſixth* and *ſeventh* Commandments, and argues that if a Man keep *one* never ſo carefully, yet

James ii. 10.

* See the ſtating of this in the *next Section.*

if

if he break the *other* he is guilty of all; I may alſo mention the *third* or *fourth* Commandments, and ſay, if a Man commit no Murder nor Adultery, yet if he *ſwear profanely*, or deſpiſe and break GOD's *Sabbaths*, he is *guilty of all.* Becauſe the Law does as *effectually* and *truly* bind in one Inſtance, as another. The Authority of the *Lawgiver* is deſpiſed, and the *Law* loſes its Credit, by Men's diſgracing it in any *one* Point. And therefore the Diſpleaſure of GOD muſt be incurr'd, and the threatned Penalties of his Law deſerved, for the wilful, avowed Tranſgreſſion of the *fourth* Commandment, as well as the *ſixth* or *ſeventh.*

I pray you to dwell upon this of St. *James* a little, and conſider it thoroughly; That *whoſoever ſhall offend in one Point*, or allow himſelf in the Contempt and Breach of *one Law*, *he is guilty of all.* It is in vain for a Man to boaſt of his *Juſtice*, and doing no wrong to his *Neighbour*, if he will not give to his MAKER *what is due.* We muſt *give unto* GOD *the things that are* GOD's, [that is the *Time*, and *Services*, and *Offerings* he requires,] as well as unto Men, *the Things that belong to them.* Little will it avail us to avoid doing a diſhonourable and baſe Thing to our *fellow-Creatures*, if we allow our ſelves to diſhonour and deſpiſe the Appointments of our great *Creator.*

This Law of the *Sabbath* being in part written on the *Hearts* of *Men*, and ſo far a Law of natural Reaſon; and in part *revealed*, and written by GOD himſelf in expreſs Words, and in a very extraordinary Manner; it has as great Force and Authority, on account of its *Author*, as any Law whatſoever.

Yea, I muſt add, that this ſingle Command hath, on ſome Accounts, a Streſs laid upon it equal to that of the *whole Law* put together. It

is made the *Sign* and *Token* of Man's *Obedience in general*, and a ſtanding *Memorial* of the *Covenant* betwixt God and his People. *The Children of Iſrael ſhall keep the* Sabbath, *to obſerve the Sabbath throughout their Generations for a* perpetual Covenant; *It is a* Sign *between me and them.* As if it had been ſaid, This ſhall be a ſpecial *Token* of ſuch a People's belonging to the God that made *Heaven* and *Earth*, and of their having a Regard to *all* his other Laws: And this ſhall be the Sign and Token of a *perpetual Covenant*. "I will be merci-
"ful to them, and own and bleſs them, while
"they thus prove their Relation and Obedience
"to me." The Prophet *Ezekiel* inſiſts upon this, in a Style very remarkable: He ſpeaks concerning the *Obſervation* of the *Sabbath*, as a Signal, and Means, of Mens obſerving all the *other Statutes* and *Judgments* of God. *I gave them my Statutes, and ſhewed them my Judgments*, (ſaith God) *which if a Man do he ſhall even live in them. Moreover I gave them my Sabbaths to be a Sign between me and them, that they might know that I am the Lord that ſanctifie them.* By keeping holy this Day, they were to be *ſanctified* in other reſpects, and taught thoſe Statutes and Judgments, in obſerving which was their *Life*.

Exo. xxxi. 16, 17.

Ezek. xx. 11, 12.

From hence it appears, that God made this to be the *grand Signal* of Men's Obedience, or Diſobedience, to *all other* Declarations of his Will; which makes the Impiety *doubly heinous*, for any to deſpiſe this Law. They are looked upon as *in Covenant* with God, who hallow his Sabbaths: And his Covenant is, to *pardon Iniquity, Tranſgreſſion* and *Sin*, and to give a *new Heart* and a *new Spirit* to them that thus ſeek him, and draw

draw nigh to him: But to caſt off a Regard to God's Day, is a Sign and Token of Mens *breaking Amity* with God, and deſpiſing their *Covenant-Relation* to him.

SECTION II.

The Equity *and* Reaſonableneſs *of the Law of the Sabbath, ſhould engage Men to obſerve it.*

IT is not a Duty bound upon us by *meer Authority*, to *keep holy the Sabbath-day*; but it is an Inſtitution ſupported by the ſtrongeſt and *beſt Reaſons*. To think of any thing being commanded by the Author of our *Beings*, the Sovereign of *Life* and *Death*, is enough to engage our Obedience: But it ſerves yet more to *recommend* our Duty, when it appears to be every way *equitable* and *reaſonable* that we ſhould comply with what is required of us.

The great *Reaſon* for obſerving the Sabbath mentioned in the *Fourth* Commandment, is, God's making *Heaven*, *Earth*, and *Seas*, with *all* that they contain, *in ſix Days*, and then *reſting the ſeventh Day*. And what in all the World more reaſonable, than that we ſhould *remember our Creator?* Or what ſo ſure and effectual *way* of remembring him could be contrived as this, to be taught to *imitate* him, in ſanctifying every *ſeventh Day*, after *ſix Days Labour:* And at ſuch time, religiouſly to meditate on all his Works and Ways, to adore and ſerve him according to his *own* Direction?

Tho'

Tho' this Reaſon of God's *reſting*, does not (as one obſerves) carry ſuch a "natural Evidence in "it as to have obliged us, unleſs it had been re- "vealed; yet being revealed, we may diſcern a "certain Aptitude and Fitneſs in it, to oblige us "to the Obſervation of the ſeventh Day rather "than any other, ſince Piety and Religion re- "quire that we ſhould imitate God in thoſe "things wherein he would have us to imitate "him.

And is it not as equitable *now*, as ever it was, that *one* Day in *ſeven* ſhould be allowed for the Worſhip of that God, who has given us *ſix Days* for our worldly Employments? Had our *Maker* ſeen fit to appoint every *fifth*, or *third* Day, for his Work and Service, we could not have pretended that his Demands were *unjuſt*; how much more ſhould we then be won upon, by this *wiſe* Proviſion of his, in which he has ſhewn ſuch Reſpect both to the *Life* that now *is*, and that which is *to come?* He conſiders our *Frailty* and *Wants* while in the Body, and therefore he allows us *ſix Days* for the Concerns and Enjoyments of *this* Life: And he would have us mindful of Him the *Father* of *Spirits*, and of that *World* of *Spirits* whither we are haſtning; therefore he reſerves the *ſeventh Day* for *Spiritual Exerciſes*, that we may be prepared for that Life, and State of Reſt, which holy Souls enter into at Death.

The Eaſe and Refreſhment of *Bodies* is as needful as ever it was; and ſo is the Improvement and Sanctification of *Souls*. We are as much obliged to ſerve and pleaſe our *Maker*, as ever the *Patriarchs* and *Jews* were: And we have a *Reſt* to hope for, and prepare for, as they had: And on theſe Accounts the *Reaſon* and *Equity* of this Command binds us, as much as it did them. It

ſtands enforced by ſuch Reaſons as can never paſs away till *Heaven* and *Earth* paſs away, and all the People of GOD are brought to their *eternal Reſt*. Of this more in the *laſt Section*.

SECTION III.

The Benefit *and* Advantage *of obſerving the Lord's Day, ſhould engage us to keep it holy.*

WE are not only bound to imitate our *Maker*, in our religious reſting on the ſeventh Day after our ſix Days Work, as he did; but we are encouraged to expect very great *Bleſſings* from him in ſo doing. He *bleſſed* the *Day of Reſt*.

If we conſider this only as a *reſting Day*, it is a Bleſſing and Advantage to us. That we have ſo much Time every *Week* to disburthen ourſelves of all the Cares and Buſineſs of this Life, and to lay aſide irkſome Toil and Labour, and thoſe things that weary and diſcompoſe our bodily Frame; this muſt be allowed, of itſelf, to be a Bleſſing to the World.

But together with this bodily Reſt and Refreſhment, there is a Reſt and Peace to the *Souls* of good Men in their Converſes with GOD, that vaſtly exceeds all outward Eaſe and Quiet. A ſincere and humble *Spirit*, rightly worſhiping its GOD, and receiving the Tokens of Mercy and Acceptance from him, is ſooth'd with a *Peace which the World cannot give*; and a Peace that by degrees, (as Faith and other Graces increaſe in us,) will become ſo firm and ſettled, as to render all the Attempts of the World ineffectual *to take it away*. Some have attained to ſuch a Peace and Hope

Hope in God by the religious Obſervation of *this Day*, as hath carried them thro', and raiſed them above, very great Temptations, Troubles and Difficulties, they have met with on *other Days*.

Farther; in *bleſſing* the Sabbath-day, God mark'd it out for a Day of conferring very numerous and ſignal Favours and Benefits on *Sinners themſelves*. He gives the richeſt and nobleſt *Gifts*, *yea*, to the *Rebellious* alſo, that the Lord God *may dwell among them*. Many a loſt Soul has been *found*, and many a dead Soul *quickened*, on this Day. Many a Heart has been conquered for God, as well as comforted by him. He gives his *Son*, and *Spirit*, and many excellent Gifts and Endowments of *Men*, that are qualified and ſent to ſpeak in his Name; *Paul*, and *Apollos*, and *Cephas*, by this means become yours, with all their natural and acquired Abilities and Attainments.

Pſal. lxviii. 18.

The Grace of God, and his *Love*, and *Life*, and exceeding great and precious *Promiſes* of future and eternal Things, and *ſacramental Seals* to thoſe Promiſes, and ſuch *Manifeſtations* of himſelf *as are not made unto the World*, are the Gifts and Bleſſings of this Day. Hence it is that the *Prophet*, ſpeaking of ſuch as keep this Commandment, ſays, *bleſſed is the Man*, or as it is in the *Hebrew*, *the bleſſedneſſes* (for they are many) *of the Man that doth this, and the Son of Man that layeth hold of it*; (firmly adhering to this Law;) *that keepeth his Hand from doing any Evil*. If the Reader will look back to thoſe Bleſſings beforementioned, with which our *Lord Jeſus Chriſt* has enriched this Day, he will find a great deal to employ his Thoughts upon, under this Head.

Iſai. lvi. 2.

See Chap. 2. Section 2.

But

But to proceed; thoſe who have received Gifts and Graces from GOD whereby they may be ſanctified and ſaved, yet are in a Way to receive *more Grace*, and more *abundant Bleſſings* from above, by their religious Obſervation of the Lord's-day. Hereby they will gain further Meaſures of *Wiſdom* and *Knowledge*, and will improve in *Holineſs* and *Goodneſs*, and will go on *unwearied*, yea with *new Strength* and Vigour, in the Ways of GOD. In the ninety ſecond *Pſalm*, (that *Pſalm, or Song for the Sabbath Day,*) what a beautiful Account have we of Men's *encreaſing* and flouriſhing in all *Grace* and *Goodneſs*, while they are *planted in the Houſe* of the LORD? *Ver.* 12, 13, 14. *The Righteous ſhall flouriſh like the Palm-tree*; [that is, in ſpite of outward Depreſſions and Afflictions; for it is the Motto of that *Tree*, *Depreſſa reſurgo, being preſs'd down I ariſe.*] *He ſhall grow like a Cedar in* Lebanon. [He ſhall become diffuſively good and uſeful, his Graces and Excellencies *fragrant* as the Cedar, and *laſting* too.] *Thoſe that be planted in the Houſe of the* LORD, *ſhall flouriſh in the Courts of our* GOD. *They ſhall ſtill bring forth Fruit in old Age, they ſhall be fat and flouriſhing.* On the other hand, it ought to be obſerved, that He cannot be a *thriving* or *comfortable* Chriſtian, who ſlights the Lord's Day.

Unſpeakable Bleſſings are loſt by the neglect and deſpiſing of this Day, but promiſed and ſecured to the religious Obſervance of it. GOD, that has pronounced it a bleſſed Day, can and will communicate thoſe Bleſſings that ſhall make his *People* call it a bleſſed Day too, if they keep it according to the Commandment. Witneſs thoſe affectionate Declarations, *Pſalm* lxxxiv. throughout. *Pſalm* lxiii. 2, 3. and xlii. 1, 2. and many other Places.

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SECTION IV.

The Bleſſings that ariſe from the religious Obſervation of the Lord's-day, in the common Affairs of Life, *conſidered as an Argument to keep holy the Sabbath-day.*

BEſides the Reaſons mention'd in the *fourth Commandment*, of GOD's *reſting* on the *ſeventh* Day, and *bleſſing* it, this Law is frequently enforced by the *Proſperity* which ſhould ariſe from thence on *other Days*. I ſhall content my ſelf in quoting one Place of Scripture, to prove this at preſent. It is a Place that promiſeth *Plenty* and Succeſs in Buſineſs, *Honour* and Advancement alſo, and great *Security* in the Enjoyment of what GOD beſtows, to ſuch as duly regard the Sabbath-day. If the *Sabbath be a Delight*, *eſteemed* the *holy of the* LORD, and *honourable*; and other things are *turned from*, to *honour* GOD; in ſuch a Caſe (ſays GOD by his Prophet) if thou devoteſt the Day to me, ſo as *not to do thine own Ways, nor find thine own Pleaſure, nor ſpeak thine own Words: Then ſhalt thou delight thy ſelf in the* LORD, *and I will cauſe thee to ride upon the high Places of the Earth*, and feed thee *with the Heritage of* Jacob *thy Father*; *for the Mouth of the Lord hath ſpoken it*. The riding upon the *high Places of the Earth*, ſignifies Advancement and becoming conſpicuous in the Eyes of others. They that honour GOD and his Sabbaths, ſhall be thus honour'd. And alſo great *Security* is hereby ſignified; ſuch a one ſhall be ſet above many Fears and Calamities; ſo the Phraſe is uſed elſewhere, he *ſhall dwell on high*. And he ſhall be *fed with the Heritage of* Jacob;

Iſai. lviii. 13, 14.

Jacob; that is, with the plentiful Productions of the Land of *Canaan*. Thus ſhall the Obſervation of GOD's Day, derive a Bleſſing on other Days, and on the common Productions of the Earth, and the Enjoyments of Life.

This was not a Promiſe peculiar to the *Jews*, but has been made good to many in *all Ages* of the World. We have it from ſeveral in our own *Nation*, and ſome of great Buſineſs and high Employment, that the more carefully and piouſly they obſerved the *Lord's-day*, the better it has fared with them the *Week* after. Not that *an Experiment* or *two* of this kind will avail Men; but where it becomes *habitual*, and is conſtantly practiſed, the Truth of this Obſervation will be found. A prevailing Care to pleaſe GOD on his Day, will make our *Cares* leſs, and our *Comforts* more, on our *own Days*.

It was obſerved of *Queen Elizabeth*, whoſe Reign in many Things became very glorious and happy, that upon Her coming to the Throne, ſhe began her Government with a very ſtrict *Injunction* for the *holy Obſervation* of the LORD's-DAY. The Words of that Injunction are worth reciting, and are as follow. "All the Queen's "faithful Subjects ſhall from henceforth cele- "brate and keep holy this Day, according to "GOD's holy Will and Pleaſure; that is, in hear- "ing the Word read and taught, in private and "publick Prayers, in Acknowledgment of their "Offences, and the Amendment of the ſame, in "*often* receiving the Communion of the Body "and Blood of CHRIST, uſing all Soberneſs and "godly Converſation." This did not a little contribute to the Succeſs of that Princeſs in her Adminiſtration afterward.

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The *Lord Chief Juſtice Hale* is well known to have aſcribed much of his Succeſs and Renown to the Obſervation of the Lord's-day. He would ſometimes form a Judgment how it ſhould be with him the *Week enſuing*, by his ſpending of that Day. And ſome Inſtances I have known of Men in lower Stations, and among the *trading part* of the World who have been Witneſſes to this, that a religious Obſervation of the Lord's-day has very much conduced to the good Order and Behaviour of thoſe in their Families, and has produced many Bleſſings on *their ſix Days Labour* and Employments. And take it the other Way, ſome alſo have owned, that when they have grown *careleſs* and *remiſs* in keeping this Day, then their Affairs have begun to *decline* and go backward.

Such Teſtimonies are not the Fruit of *Fancy*, or Imagination only; but may be ſupported by moſt *ſolid Reaſons*.

The good Impreſſions made on People's Spirits, and their becoming thoughtful, and growing in Wiſdom and Goodneſs, by a right ſpending of this Day, tends to form their Minds to greater Sobriety, and to give them more Diſcretion in their *whole Conduct*. And therefore as far as God ſees it good for them, they are put into a likely way to *proſper*. They ſhall either gain *temporal* Bleſſings, or what is better, if they miſs of them. I have heard *ſome* expreſs themſelves with great Thankfulneſs to God, for the merciful Appointment of ſuch a Day as this, becauſe hereby they were led to make proper *Stands* in Life, and ſo to *review* their paſt Courſe and Actions, and to order them more wiſely for the *time to come*; which they had never done, (as themſelves acknowledge) had

had they not been led to a *religious Retirement* from the World on the Lord's-day.

In times of Danger and Diſtreſs, we find this particularly pleaded with GOD to obtain Mercy. Good *Nehemiah* having taken ſpecial Care, and given ſtrict Command to the *Levites* and others, to *ſanctifie the Sabbath-day*, he thereupon prays to GOD in this manner; *Remember me, O my* GOD, *concerning this alſo, and ſpare me according to the greatneſs of thy Mercy.* Nehem. xiii. 22.

SECTION V.

The Corruption *and* Miſery *of many who* deſpiſe *or* neglect *this Day, is a further Argument for our religious Obſervation of it.*

IF there are any who refuſe to be won upon by the *Bleſſings* and Advantages that attend the Obſervation of the *fourth Commandment*, yet ſurely the *Miſchiefs* which follow upon the Contempt and Profanation of the Lord's-day, will awaken them to ſome Senſe of the Obedience due to this Law.

How amazingly has the Contempt of the *Sabbath* perverted the *Thoughts* and *Tempers* of Men, and corrupted their *Manners?* Let Men once come to make this Day *common*, and we ſhall ſoon after find them uſing it to *worſe* Purpoſes than other Days. Were it poſſible to deſcribe all the Scenes of *Riot* and *Debauchery*, and all the *impious Converſes* of Men to ſtrengthen and cheer up one another in their Averſions to the Worſhip of GOD, and the Ordinances of this Day, after

they have once learned to deſpiſe it; there could not be more odious and ſhocking things ſet to view, than what are practiſed by many *Profaners* of the Lord's-day. But I believe there are few that need to have theſe things enlarged on. Too many Inſtances occur in our Times, every where both in *Cities*, and *Villages*, throughout this Land.

Many are by this very thing led to *Deiſm*, and to diſpute againſt all revealed Religion, that they may ſet aſide the Religion of this Day. Tho' they ſin againſt the *Law* of *Nature* in part (as I have ſhewn) when they refuſe to give ſo reaſonable a Proportion *of their Time* to God, as well as againſt an expreſs Law written by God himſelf.

Others fall into a *Solitarineſs* and *Sullenneſs* of Spirit, by forſaking the Aſſemblies of this Day; and are fit for *no* Society, nor for any *uſeful parts* of Life.

Factious Meetings, and Aſſignations, and Intrigues that diſorder States and Families, often ariſe from the Neglect of the Religion of this Day. For the *better* good Men are employ'd, the *worſe* generally are impious and vicious Men employing themſelves.

Frequent are the Acknowledgments of condemned *Malefactors*, that their *Profanations of the Lord's-day* firſt led them to thoſe Courſes, which bring them to an untimely and infamous Death.

How awful are theſe *Warnings!* And how much do they tend to credit the *Law* of the *Sabbath*, when the Neglect and deſpiſing of it is the occaſion of ſo much Corruption, and Miſery? How does it make one tremble to think of having a Portion *at laſt*, with ſuch a miſerable Crew?

Yea, how many Judgments, at *preſent*, do Men expoſe themſelves to, by profaning GOD's *Sabbaths*? Obſerve that Connection which there is betwixt this *Sin*, and the Executions of divine Vengeance in this World, as ſometimes repreſented in Scripture. In one place it is ſaid, *My Sabbaths they greatly polluted; then, I ſaid, I would pour out my Fury upon them in the Wilderneſs to conſume them.* In another place it is written, *If you will not hearken unto me to hallow the Sabbath-day,——— then will I kindle a Fire in the Gates of* Jeruſalem, *and it ſhall devour the Palaces, and not be quenched.* All this we are called to conſider, and to be humbled in a Senſe of it, when *publick Judgments* come upon a *City* or *Kingdom*. And is it not a very good Argument, then, to correct thoſe *Profanations* of GOD's Day which procure ſuch Calamities?

Ezek. xx. 13.

Jer. xvii. 27.

The penitential Confeſſions of this *City* and *Nation*, in Times of general Calamity, declare that for *this Iniquity* they were puniſhed. The *Fire* of *London* which began *Sept.* 2. 1666. began upon a Lord's-day. And then it was acknowledged, that whoever were the *Chaldeans* or *Babylonians* that kindled and ſpread thoſe conſuming Flames, yet the Diſpleaſure of GOD was herein manifeſted againſt *this City*, for the deſpiſing of his *Sabbaths*. One of the Writers upon that Occaſion ſays, "The *Time* ſhewed the *Treſpaſs*." And he adds, "that ſurely one of *London*'s foul-"eſt Scars was the Profanation of GOD's holy "Day: No Sin of later Years being more ge-"nerally and impudently acted." Alſo when

See the Order of *James* I. and *Charles* I.

the *Plague* raged here, in the *Orders* for publick *Fasts* it is particularly mention'd, "That a not keeping ho-"ly the Lord's-day was one *chief* "*Cause*, why such great and terrible Plagues brake "in upon us.

It is of God's Mercy that the like Judgments have not reach'd us since, and consumed *us* or our *Substance*, as it did our Fathers, when we are so shamefully repeating *their Crimes*. But if there was any Piety and Honesty in these Confessions, we should look to them (notwithstanding our present Safety) as greatly strengthening the Argument I am upon. Since the Profanation of the *Lord's-day* brings such Miseries, we ought to prevent these, as far as may be, by our careful *religious observing* it.

SECTION VI.

Our Day of Rest should now be kept holy, because of that Eternal Rest *which it typifies, and for which it is designed to prepare us.*

WE are not only to commemorate the *past* Works of God, on his Day, and celebrate the *Praises* of our Creator, and Redeemer; but we are to *look forward* to that glorious State and World of Rest, into which our Redeemer *entered* when he *ceased from his own Works, as* God *did from his*. If it was an Argument with the *Jews* to keep their Sabbath, because of that Rest to which they were *going*, and which they then had

Heb. iv. 10.

in Promiſe from God; how much more ſhould *our* Day of Reſt be religiouſly ſolemniz'd, when it is a Type and Earneſt of a *Reſt* in its own Nature infinitely exceeding that of *Canaan*, and everlaſting too?

In the *firſt* Ages of Chriſtianity there was a general Tradition, that God's making the World in ſix Days and reſting the *ſeventh*, had this Meaning; namely, that the World ſhould abide *ſix thouſand Years*; for *one Day* is with the Lord as a *thouſand Years*, and a *thouſand Years as one Day*: And then the Son of God ſhall come again from Heaven, to deſtroy the Empire of the wicked one, and to judge the wicked, and to change the *Sun*, *Moon*, and *Stars*, and to new make the World; and then the *eighth Day* ſhall be the Beginning of the other World; that is, of a new and happy State of Things, of which there ſhall be no End *.

However that be, the Scripture expreſly tells us, that it is *according to the Promiſe of* God, to look for *new Heavens, and a new Earth, wherein dwelleth Righteouſneſs*. 2 Pet. iii. 13. In a firm and aſſured Belief of this Renovation of all things by Jesus Christ, we commemorate his *Reſurrection*, and keep holy the Day after the *Jewiſh* Sabbath: Hereby declaring, that we look for a new and better Reſt then *theirs*, an eternal Reſt with our Redeemer.

This future expected Reſt is admirably ſhewed forth, and *typified*, by a right Obſervation of the Lord's Day: A Day which ſhould therefore be kept holy, becauſe our eternal *Sabbatiſm* and State of Happineſs will be very much according to this

* Vid. Coteler. Annot. in Epiſt. S. Barnab.

Platform. We may conſider this in four Reſpects.

1. There will be a *Ceſſation* from all *earthly Labours* and *Enjoyments*.

In a State of everlaſting Reſt, there will be no farther Occaſion to think what we *ſhall eat*, or what we *ſhall drink*, or wherewithal we ſhall be *clothed*: For we ſhall then have no *Want* of theſe Things, nor will there be any *Croſſes* and *Afflictions* about them, nor any of thoſe *Sorrows* and *Diſtempers* which are created by them; but this *Mortal* ſhall put on Immortality, and this *natural earthly Body* will be raiſed a *ſpiritual Body*, and we ſhall be as the *Angels* of GOD. All the Fruits and Products of Men's Labour about this Earth, ſhall be deſtroy'd; and the Works that are upon the Earth ſhall alſo be burnt up; (as the Earth it ſelf ſhall alſo be;) and then the Soul muſt needs be wholly taken off from every earthly Buſineſs and Enjoyment.

Think ſeriouſly of this, and then ſay, if our Day of Reſt be not a fit Repreſentation of ſuch a State. He that believes the *Goſpel*, muſt ſurely diſcern the Agreeableneſs of our keeping a *weekly Reſt* in laying aſide thoſe Labours, and Cares, and Pleaſures, which muſt all be laid aſide intirely when our *final Reſt* comes. How admirably contrived are our Sabbaths *now*, to prepare us for quitting theſe earthly things, by inuring ourſelves at ſuch ſtated times to ceaſe from them, and to turn our Thoughts quite another way?

2. Our eternal Reſt will be a State of *perfect Holineſs*, and therefore we are now required to *keep holy* the Sabbath-day.

The Reſt above, hath nothing to *defile* it, any more than it hath to *diſturb* it. The Place where

where our Reſt ſhall be, is deſcribed as a *holy City: And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh Abomination.* Rev. xxi. 2, 27. The God, in whoſe immediate Preſence we are to dwell, is not to be ſeen without Holineſs. The Society to which we muſt be joined are *holy Angels*, and an innumerable Company of thoſe that have *waſhed* and *purified* their Robes in the *Blood of the Lamb.* How fit a Type of ſuch a holy State is *our Day* of Reſt, if it be *kept holy* as God appoints?

On this Day we aſſemble in God's *holy Place*, and tread thoſe Courts where all Profaneneſs, and Wickedneſs, ſtand condemned: Where we confeſs and lament our *Sins*, and vow againſt them, and renounce our corrupt *Fleſh*, and the ſinful Cuſtoms and Vanities of the *World*, and all the Temptations of the *Devil:* Where we join our ſelves to thoſe who are *reputed* holy Perſons, and apply to Sacraments and to the *Blood of Jeſus* to *waſh away all Sin.* Is not our keeping holy a Day in this manner, a very inſtructive Figure and Draught of that everlaſting holy Day we expect, when all God's holy People ſhall be gathered together, and when the *Church* of *Chriſt* will be a *glorious Church, not having Spot, or Wrinkle, or any ſuch thing?* Eph. v. 27. The more free from *Spot* and *Deadneſs* we keep this Day, the more lively a Repreſentation will it be, of that *ſinleſs*, and *endleſs* Reſt, which remains hereafter to the People of God.

3. The *Services* and *Employments* of our *eternal Sabbath*, will be much the ſame with thoſe of our *Sabbaths now*, and therefore they ſhould be attended to the more diligently.

In the Reſt *above*, every Soul is *acquainting* it

ſelf with God; intently viewing his Glory, contemplating his Perfections, ſurveying his wonderful Works, and conſidering the ſeveral *Relations* in which He ſtands to the various Orders of Beings throughout the Univerſe.

Hereupon, thoſe well inſtructed Spirits are *obediently yielding* to all the Rights and Demands of the King of Kings; each of them chearfully executing the Divine Pleaſure, according to their differing Orders and Capacities.

They are alſo joining in humble *Adorations*, and in harmonious Songs of *Praiſe*.

There the Wonders of *redeeming Love* are loudly publiſh'd; and the *Lamb that was ſlain* has his peculiar *Song*, compoſed of fineſt *Thoughts*, and pronounc'd with ſweeteſt *Accents*; and *Love* and *Joy* inſpire every Breaſt.

Among thoſe bleſſed Spirits, there are all manner of friendly *Offices* to each other, and continual Diſcoveries of the tendereſt *Affections*. Souls are telling what Almighty Grace has done for them, and communicating their Goodneſs and Happineſs all the Ways they can to one another. This is the ſummary Account of the *Employments* of an eternal Sabbath.

How aptly is ſuch a State as this repreſented, by our *now* going to the Houſe of God, there to behold and hear of the Divine Glory, and to find the *Knowledge* of God? There alſo we *read*, and *ſpeak*, and *hear*, of all God's wondrous *Works*; and learn his *Rights*, and our own Duty to him; and there we ſolemnly pay our Homage, and offer our Sacrifices of *Prayer* and *Praiſe* with the *Multitude of them that keep holy Day*. When we are thus engaged as we ought to be; and when we are alſo employed in Acts of *Charity* to the Souls, or Bodies of others; and are diffuſing

Light,

Light, and *Love*, and *Goodneſs* to all around us, as far as we can; and are calling upon others to *magnify* the LORD *with us*, and ſo to *exalt his Name together*; how fair a Reſemblance have we, of what they are doing in the World of Reſt *above*? The Thought of this ſhould make our Lord's-days Employments the moſt delightful Employments of our Lives.

4. The future Reſt of Chriſtians is repreſented by our preſent Day of Reſt, in the *Splendour and Bleſſings of it*.

The Book of the *Revelation* deſcribes thoſe who are at Reſt with *Jeſus Chriſt*, as beautifully *clothed*, well *fed* and *conducted*, nobly *endowed*, and fill'd with all manner of Bleſſings. They are ſaid to be *arrayed in white Robes*, and to carry *Palms in their Hands*, and to wear *Crowns on their Heads*; Enſigns of Victory and Honour all ſplendid and auguſt. And as to their Food and Conduct, the *Lamb* is ſaid *to feed them*, and to *lead them to living Fountains of Waters*, and *the Glory of* GOD *ſhines on them, and enlightens them*. There GOD beſtows upon them all ſpiritual Gifts and Endowments, and all outward Marks of Favour and Power; and, in one Word, they are ſaid to *inherit all things*.

Now conſider what Reſemblance of all this we have, in our preſent Days of Reſt. There is a great deal of *outward Splendour* on this Day. Whole Aſſemblies of People appearing, in their beſt, and moſt decent *Attire*; all Perſons in general laying by their meaneſt and fouleſt Garments, ſuch as are uſed in the lower Offices of Life, or that receive any Pollution by the Trades and Buſineſs of other Days. In ſome Aſſemblies there are the Enſigns of Regal Power, and other Marks of Honour, Dominion and State. Could we look

over

over a whole Nation on ſuch a Day as this, and compare their Appearance *then*, with their Appearance at other times, there is ſomething even in this outward Splendour of our Sabbaths, *ſymbolical* of that glorious Reſt we expect hereafter.

On theſe Days the *Lamb* alſo feaſts his Followers with the *Bread* of *Life*, and with a *living Stream* that flowed from himſelf, and GOD ſhines into the Hearts and Souls of Men by his *marvelous Light*. He gives the moſt valuable Gifts, (as was ſhewn before in ſeveral Inſtances) and confers many Marks of Grace and Favour on his pious Worſhipers; and here he engages, that *no good thing ſhall be with-held from ſuch as walk uprightly*.

Could we, with all this, look into the *Souls* of truly *devout* and *pious* Chriſtians; and take Account of their *heavenly* Ardors, their godlike Thoughts and Diſpoſitions, their *Concern* for the Intereſt of GOD and CHRIST in the World, and their good Will and *charitable* Inclinations to all about them; here we ſhould diſcern a *very* near and noble *Emblem* of the *heavenly* State and Sabbath.

Can any Man that ſeriouſly conſiders theſe things, and that hopes for a future Reſt with CHRIST, make light of our Days of Reſt, when they are ſo plain and near a *Pattern* of that Sabbath which will be everlaſting? How ſhall any Man be happy in quitting *for ever*, the Labours and Enjoyments of this World, if he cannot perſuade himſelf to lay them aſide *one* Day in *ſeven*? How ſhall we ſpend an *Eternity* in GOD's holy Preſence, and in holy ſpiritual Exerciſes and Employments, if we cannot bring ourſelves to obſerve *one Day* in a Week as a Day for Holineſs and

and Religion? Or what Joy can there be in the Splendour and Bleſſings of an endleſs Sabbath, to him, whoſe *fallen* or *ſenſual* Spirit is ſet againſt ſuch things? The Thoughts of that *eternal Reſt* now promiſed in the Goſpel, and expected by all the People of GOD, ſhould greatly enforce this Law, to *remember the Sabbath-day to keep it holy*.

But, to conclude; let thoſe who are careful in obſerving the Lord's-day, comfort themſelves with the Thought of that *Difference* there will be, betwixt their preſent and their future Reſt, as well as in thinking of thoſe Things wherein they agree. Here, our *Reſt* is but in *part*: hereafter, it will be *full* and perfectly free from Diſturbance. Here, our *Holineſs* is very *imperfect*; hereafter, it will be *without Fault* or Stain. Here, our *Services* are mean and contemptible, compared with what they will be hereafter, when our *willing Spirits* ſhall have greater *Abilities*, and all manner of Advantages for knowing, adoring, and ſerving GOD. Here, our *Bleſſings* are but like *Drops*, compared with what they ſhall be hereafter, when they ſhall flow in upon us as from an ever living *Fountain*, or roll like plentiful *Rivers* in a continual Succeſſion at GOD's right Hand. Here we ſee but *little* of GOD, and ſee *thro' a Glaſs darkly*, and ſad Interruptions there are to our Thoughts and Enjoyments of *heavenly* and *ſpiritual* Things; but in the Reſt that is beyond the Grave, our ſight of GOD will be *clear*, and *ſatisfying*, and nothing ſhall *interrupt* our Communion with him. "In our heavenly Sabbath (as one expreſſeth it) "we ſhall ſee GOD ſo, as that all Masks ſhall "be removed, and all Veils rent, we ſhall be "filled with Light without Mixtures of Dark-"neſs, with Wiſdom without Error, with Right-"eouſneſs without Sin, with Joy without Grief, "with Life without Decay or Death. In

In this laſt Particular we have nothing in our Sabbaths *now*, to reſemble that hereafter. Theſe Days of Reſt are *ſhort* and ſoon over; that Reſt we ſhall have with JESUS will be ETERNAL. There will be no heavy Eyes, ſinking Spirits, or weary Limbs, in *Them* that Reſt; there will be no Frowns, Withdrawment, or Abſence, of *him* that ſanctifies and bleſſes their Reſt. There will be nothing to forfeit it, or darken it, or break in upon it. It is a reſting *Day* without a ſucceeding *Night*. *For there ſhall be no Night there.* How amiable muſt a Day in GOD's Courts be, when we think of its leading to, and preparing us for a State of compleatly *bleſſed*, and perfectly *holy* Reſt above! A Reſt that will be free from all painful Labour, Sorrow, and Sin; without Breaks, or Interruptions, and without END.

Rev. xxi. 25.

SOME

SOME

TESTIMONIES

Concerning the

Religious Obſervation

OF THE

SABBATH.

I Need not quote any Paſſages to ſhew the *high Regard*, which Kings, Prophets, and righteous Men among the *Jews* had for *their ſeventh Day*. If any are minded to conſult theſe, they may turn to their *Concordance*, and under the Words [*Day*, and *Sabbath*] they will be directed to a great Variety of Things *hiſtorical*, *perceptive*, *promiſſory*, and *threatning*, with relation to this ſacred Reſt, all along the *Old Teſtament*.

The

The moſt material Paſſages in the NEW TESTAMENT, concerning the Obſervation of the *Lord's-day*, are inſerted in the 2d *Chapter* of the foregoing Treatiſe.

In the Age immediately *ſucceeding* that of the *Apoſtles*, we find the LORD'S-DAY ſpoken of with the higheſt Veneration and Reſpect. *Ignatius* ſays, "Let us not *jewiſhly ſabbatize*, but let us "reſt *ſpiritually*; and inſtead of the old Sabbath, "let every Lover of CHRIST celebrate the "LORD'S-DAY †, the beſt, and moſt eminent "of Days, in which our Life aroſe." *Another* of the firſt Chriſtian *Writers*, referring to what is written concerning the Sabbath in the Ten Commandments, and calling upon Men, in the Language of *Moſes*, to *ſanctifie the Sabbath of the* LORD *with pure Hands and with a clean Heart*, applies this to the Reſt appointed for *Chriſtians*. "* When *Iſaiah* ſays, your new Moons and your "Sabbaths I cannot bear them, conſider what "he means by it: The Sabbaths you *now keep* "(ſays GOD) are not acceptable to me, but thoſe "which I have made, when reſting from all "Things I ſhall begin the *eighth* Day, that is "the beginning of the other World. For which "cauſe we obſerve the eighth Day with *Glad-* "*neſs*, in which JESUS *roſe from the Dead*; and, "having manifeſted himſelf to his Diſciples, aſ- "cended into Heaven.

Juſtin Martyr gives an Account, not only of the Obſervation of the LORD'S-DAY, but of the

† Epiſt. ad *Magneſianos*, Edit. Uſſer. Oxon. 4to, p. 57, 58.
* 11 Ep. Catholic. S. Barnab.

particular

particular *Services* then perform'd by *Chriſtians*. " * On the Day which is call'd *Sunday*, thoſe " who live in Towns, or in the Country, meet " together in one Place. And the Writings of " the *Apoſtles*, or of the *Prophets*, are read, as " the Time will allow. The Reader having fi- " niſh'd, an Oration or Sermon is made by the " Preſident, wherein he inſtructs the People, and " exhorts them to copy after the fair and amia- " ble Things laid before them. After which we " all riſe up, and ſend our Prayers to Heaven. " And then Bread, and Wine, and Water are of- " fered, and the Preſident, according to his Abi- " lity, prays, and gives Thanks, and the People " joyfully conclude with an *Amen.*" There is more added in that Place, to ſhew the *Devotion*, and *Charity*, in which they ſpent the LORD'S-DAY.

Mr. *Reeves* obſerves upon this Paſſage, " That " *Juſtin* and *Tertullian* called this Day *Sunday*, " becauſe it happen'd upon that Day of the " Week which by the *Heathens* was dedicated " to the *Sun*; and therefore being beſt known " to *them* by that Name, the Fathers commonly " made Uſe of it, in their *Apologies* to the *Hea- " then Emperors*. But the more proper and pre- " vailing Name, was (Κυριακὴ, or) the LORD'S- " DAY, as it is called by St. *John* himſelf, *Rev.* i. " 10. This Day was ſo ſtrictly ſet apart by the " Ancients for *publick Devotion*, that the Synod " of *Illiberis* ordain'd, That if any Man dwel- " ling in a City (where Churches were near at " hand) ſhould for *three Lord's Days* keep from

* Τῇ τε ἡλίε λεγομένῃ ἡμέρᾳ, &c. Apol. II. pro Chriſtianis. Vide etiam Clem. Alexand. *Strom.* 7. Orig. Contra Celſum l. 8. Iren. apud Author. Queſt. & Reſponſ. Qu. 115.

Church,

" *Church*, he ſhould be *ſuſpended.*" The *Apologies of* Juſtin, &c. *tranſlated with* Notes, Vol. I. p. 123. Note c.

In the *fourth Century*, *Euſebius* tells us, that the famous Chriſtian Emperor *Conſtantine*, iſſued a Precept * or *Edict*, " obliging all the *Roman* " Empire to obſerve the LORD'S-DAY, in me- " mory of thoſe Things which were done by the " common SAVIOUR of all Men." And the *Hiſtorian* tells us " he counted that Day the *beſt* and " *head* of Days, truly the LORD'S, and a Day of " *Salvation*. He then ordered his Army to of- " fer up Prayers to GOD, and gave Direction that " his Soldiers ſhould have a Prayer delivered to " them." He required that Men ſhould every where apply themſelves to *religious Worſhip*; and that no *Impediments* ſhould be allowed to hinder their Prayers and Devotions on that Day.

It were eaſy to multiply Quotations from many of the moſt eminent Writers after that Chriſtian Emperor. *Athanaſius* † takes Occaſion, from the great Day of *Expiation* among the *Jews*, to diſcourſe on the *Chriſtian Sabbath*. As that was eſteemed the *Sabbath of Sabbaths* by the Jewiſh Nation, ſo ſhould Chriſtians eſteem the LORD'S-DAY; " the Atonement being then made, and " the Renovation of the Creature then begin- " ning, and Life from the Dead. In the Goſpel " Chriſt ſays, I come that I may *perfect the* " *Work*: And the Works which the *Father ap-* " *pointed him to do, he did finiſh and perfect them.* " And he would have that Day conſecrated, on

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* *De vita Conſtant. Lib.* iv. *Cap.* 18, 19, 20.
† *Athan. oper.* Vol. I. *Pariſ.* 1627. p. 967.

which

" which he roſe to diffuſe Light and Grace, and " to renew, and recover the apoſtate Race of " *Adam*.

Gregory Nyſſen ſays, " * This Day was ap- " pointed that Men might ceaſe from their *La-* " *bours*, and from their Sins." *Cyril* of *Alex-andria* ſpeaks to the ſame Purpoſe, " † We ſpi- " ritually celebrate the Sabbath in CHRIST, ab- " ſtaining from every *Sin*, and reſting from all " *terrene Employments*, and from the purſuit of " Things corruptible and periſhing.

But I will add only *two* Authorities more, from the Fathers. St. *Chryſoſtom* ſays, " That leſt " the *Seventh Day* ſhould ſeem *leſs* conſiderable " than the other Days, which were made re- " markable for ſome great Work being done, or " ſome Creatures produced on each of them, " therefore GOD dignified it with a more extra- " ordinary *Bleſſing*, ſanctifying it and ſetting it " apart for a Day of Reſt. GOD taught Man " from the beginning, that he ſhould ſeparate " one whole Day in the *Circle* || or *Revolution of* " *every Week*, for ſpiritual Exerciſes, and Em- " ployments." In another Place the ſame Au- thor ſays, " That the *Jews* eſteemed their Sab- " baths to be given them for their *Eaſe* and Ceſ- " ſation from Labour: Whereas this was not the " Cauſe, but that they might be taken off from " the Things of *this Life*, and might turn their " Studies and Endeavours to Things *ſpiritual*."

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* *Homil.* VII. in *Eccleſ.* T. I. p. 440.
† *In* cap. VI. *Amos.* p. 315.
|| Ἐν τῷ κύκλῳ τῆς ἑβδομάδος, Homil. X. in Geneſ.

And the ſame Writer expreſly ſays, " * That " *the* FIRST *Day of the Week is to be obſerved by* " *Chriſtians, as the* LORD'S-DAY.

St. *Auſtin*, ſpeaking of the LORD'S-DAY, being call'd ſometimes the *firſt* Day, and ſometimes the *eighth* Day from the Reſurrection of *Chriſt*, gives this Account concerning the Obſervation of it. " There was a Reſt to the *Jews*; but the " LORD'S-DAY is the *Chriſtian* Feſtival, declar- " ed ſuch by the Reſurrection of CHRIST. The " Souls of holy Men are at *Reſt*, before the Re- " ſurrection of their Bodies; but they are not in " ſuch *Action*, and *Employment*, as when again " united to them. That active State is ſignified " by the *eighth* Day, and is called the *firſt* Day, " which does not take away from the former " Reſt, but adds Glory and Bleſſedneſs to it." Several Things are ſaid upon this, and then it is added, " † that on Account of the Reſurrection " of *Chriſt* the *Head* of the Church, and the " Hope hereby given to the whole Church, his " *Body*, of a Reſurrection at laſt, the Lord's- " Day, which is the eighth Day, and which is " alſo the firſt Day, came to be celebrated." In another Place the ſame *Father* tells us, " || That " the ſeven Days were compleated and finiſhed " by the *Burial* of our LORD, and ſo the firſt " Day was returned to by his Reſurrection. This " Revival of our Lord, promiſed to us an *eternal* " Day, and conſecrated to us the LORD'S-DAY.

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* Τῇ δὲ μία τῶν Σαββάτων τουτέστι τῇ κυριακῇ Homil. LXXXIV. in Cap. XIX. Evan. Joan.

† Auguſt. Oper. ſecundum Edit. Benedict. *Tom.* II. p. 103.

|| Finitur ſeptimus, Dominus ſepultus: reditur ad primum, Dominus reſuſcitatus. Domini enim Reſuſcitatio promiſit nobis æternum diem, & conſecravit nobis Dominicum diem. *Tom.* V. *p.* 463.

Some

Some TESTIMONIES *concerning the* LORD'S-DAY, *from ſeveral* Engliſh Writers: *Which are placed in ſuch Order, as may give the Reader a clear and* diſtinct View, *both of the Importance, Meaning, and perpetual Obligation of the fourth Commandment; and alſo of the Reaſons for changing the Day of Reſt; and then the manner of ſanctifying it, or keeping it holy.*

I. IT may be proper to ſet down a Paſſage which ſhews the Regard due to the Sabbath *above all other Holy Days*. It is in HOOKER's *Eccleſiaſtical Polity*, Book V. Sect. 70.

The *Queſtion* being put, "Whether Feſtival "Days be obſerved, as what we are bound to by "Force of divine Law, or elſe by the only po-"ſitive Ordinances of the Church?" It is thus anſwered; "That the very Law of *Nature* it "ſelf, which all Men confeſs to be GOD's Law, "requireth in general no leſs the Sanctification of "*Times*, than of Places, Perſons, and Things "unto GOD's Honour. For which Cauſe it hath "pleaſed him heretofore, as of the reſt, ſo of "*Times* likewiſe, to exact ſome Parts by way of "*perpetual* Homage, never to be diſpenſed with-"al nor remitted. Again to require ſome other "Parts of Time with as ſtrict Exaction, but for "*leſs Continuance:* And of the reſt which were "left arbitrary, to accept what the Church ſhall "in due Conſideration *conſecrate voluntarily* unto "like religious Uſes. Of the firſt Kind, amongſt

" the Jews, was the *Sabbath-day*: of the ſecond,
" thoſe Feaſts which are appointed by the Law
" of *Moſes*; the Feaſt of *Dedication*, invented by
" the Church, ſtandeth in the Number of the
" laſt Kind. The *moral Law* requiring therefore
" a *ſeventh* Part throughout the *Age* of the *whole*
" *World* to be that way employ'd, although
" with us the Day be *changed*, in regard of a
" new Revolution begun by our Saviour *Chriſt*;
" yet the *ſame proportion* of Time continueth
" which was before; becauſe in Reference to the
" Benefit of *Creation*, and now much more of
" *Renovation* thereunto added by him who was
" Prince of the *World to come*, we are bound to
" account the Sanctification of ONE Day in SEVEN
" a Duty, which GOD's *immutable* Law doth ex-
" act FOR EVER.

II. We may next take the Teſtimony and Senſe of ſome of our beſt Writers, concerning the *Day* and *Time* of the *Sabbath*.

Mr. JOSEPH MEDE, in his Diſcourſe concerning the *Obſervation of the Sabbath and Lord's-day*, writes thus: " In fixing the *Jewiſh Sabbath* there
" were two Reſpects of Time. Firſt, the *Quo-*
" *tum*, one Day of ſeven, or the ſeventh Day af-
" ter ſix Days Labour. Secondly, the *Deſigna-*
" *tion*, or pitching the ſeventh Day, upon the
" Day we call *Saturday*. In both, the ſab-
" batical Obſervation was a *Sign*, and Profeſ-
" ſion that *Jehovah* and no other was the God of
" *Iſrael*; the firſt, according to his Attribute of
" *Creator*, the ſecond of *Deliverer of Iſrael* out of
" *Egypt*.

" By ſanctifying the ſeventh Day, after they
" had laboured ſix, they profeſſed themſelves
" Worſhipers of that only GOD, who created

" the Heaven and the Earth, and having ſpent
" ſix Days in that great Work, reſted the ſeventh
" Day; and therefore commanded them to ob-
" ſerve this ſuitable Diſtribution of their Time,
" as a Badge or Livery that their religious Ser-
" vice was appropriate to him alone. And this
" is that which the fourth Commandment in the
" Reaſon given from the Creation intendeth, and
" *no more* but this.

" Their obſerving *Saturday* for their ſeventh
" Day was, that they might profeſs themſelves
" Servants of *Jehovah* their God, in a Relation
" and Reſpect *peculiar* and proper to themſelves;
" to wit, that they were the Servants of that
" God, which redeemed *Iſrael* out of the Land
" of *Egypt*, and out of the *Houſe of Bondage*;
" and upon the Morning Watch of *that very*
" *Day* which they kept for their Sabbath, he o-
" verwhelmed *Pharaoh* and all his Hoſt in the
" Red-Sea, and ſaved *Iſrael* that Day out of the
" hand of the *Egyptians*.

" But whether this Day were in order the ſe-
" venth from the Creation or not, the Scripture
" is ſilent: For where it is called in the Com-
" mandment the *ſeventh* Day, that is in Reſpect
" of the ſix Days of Labour, and not other-
" wiſe.

" The *Chriſtian*, as well as the *Jew*, after ſix
" Days ſpent in his own Works, is to ſanctify the
" Seventh, that he may profeſs himſelf thereby
" a Servant of God, the Creator of Heaven and
" Earth as well as the Jew. For the *Quotum*
" therefore, the Jew and Chriſtian agree; but in
" *Deſignation* of the Day they differ." Of this, in following *Quotations*. See alſo a Quotation in the *foregoing Treatiſe*, from the Author now cited, *p.* 54, 55.

Biſhop PATRICK, in his *Commentary* on the xx^th^ of *Exodus*, writes to the ſame Effect. After a long Quotation out of *Maimonides*, to explain the *two different Cauſes* which are mentioned for the obſerving of the *Jewiſh* Sabbath, (the one noted in that xx^th^ of *Exodus*, the other in the vth of *Deuteronomy*,) the *Biſhop* gives his *own Senſe* thus: "In the beginning of the World GOD "bleſſed the *ſeventh Day*, *Gen.* ii. 3. and now "particularly choſe *this* ſeventh Day for a Sab-"bath which he order'd them (the People of *Iſ-"rael*) to obſerve, in Memory of their coming "out of *Egypt* on that Day." And here he refers us to his Commentary on *Chap.* xvi. *Ver.* 5, 23.

Dr. WALLIS, Profeſſor of *Geometry* at *Oxford*, in his *Defence* of the *Chriſtian Sabbath* againſt Mr. *Thomas Bampfield*, has with great Clearneſs ſtated and juſtified that Explication of the fourth Commandment, which is inſiſted on in the 18, 19, and 20 Pages of the foregoing Treatiſe.

He tells us particularly, that whereas Mr. *Bampfield* obſerves, "and would lay great Weight "upon it, that it is (*haſhebigni*) *the ſeventh* (the "Article *Ha* anſwering to our *The*) not *a Seventh*. "It is very true, and very proper ſo to be." But he largely ſhews, "That the Commandment "ſays nothing of *the ſeventh* Day of the Week "in a continued Succeſſion from the Creation; "but the *ſeventh* Day after ſix Days Labour." And then he further ſhews that the fixing of the *Jews* ſeventh Day, was by their computing from the firſt raining of *Manna*. "The *ſeventh* Day "from the firſt falling of the *Manna* about their "Camp, was the beginning of a *new Day* for "their Sabbath." This he proves from the xvi^th^ of *Exodus*, where it is evident from the courſe

course of the History, "that the *seventh Day* be-
"fore *that* solemniz'd in the 23d Verse, was not
"observed as a Sabbath. The *Camp having re-*
"*moved on that Day*, and the whole Host travelled
"a very wearisome Journey; and that *Evening* the
"Quails came up and covered the Camp, which
"they were not then forbidden to gather, and to
"prepare for Food.

"Whether this *new seventh Day* from the first
"raining of *Manna*, be the same with *that* from
"the Creation, he does not go about to deter-
"mine: For this, he adds, no Man can tell, but
"there is *six* to *one* odds, that it is not.

If any think this a Matter of such *Importance*, as to make the Authority of the fourth Commandment depend upon it, I wish they would seriously and carefully read Dr. *Wallis*'s two Defences of the *Christian Sabbath*. The first in Answer to Mr. *Bampfield*'s Enquiry whether the *Fourth Commandment* be *repealed* or *altered*. The second, a very large and full *Rejoinder* to Mr. *Bampfield*'s Reply to the Doctor's former Discourse on the Sabbath. One printed in the Year 1692, the other in 1694.

III. Concerning the *Morality* of the Sabbath, consider what is said by Bishop HOPKINS in his Works as they are collected in Folio, *pag.* 134, 135, 136. The Heads there insisted on are these.

"First, Certain it is that a convenient Portion
"of our Time is due unto the Service and Wor-
"ship of GOD, by natural and moral Right.

"Secondly, The Law of Nature doth not
"dictate to us any particular stated Days to be set
"apart for the Worship of GOD, one more than
"another." But before this it is observed,
"That were it propounded to our selves how

" much we would have allowed for GOD, we " could not without Shame and Bluſhing have " ſet apart leſs Time for his Service from whom " we have all, than himſelf hath done.

" Thirdly, That the ſeventh Day ſhould be " eſpecially conſecrated to the Service and Wor- " ſhip of GOD, is from his poſitive Will and " Command.

" Fourthly, This Declaration of the Will of " GOD concerning the Sanctification of the Sab- " bath, is attended with a moral Reaſon, and " therefore is not meerly and barely poſitive, as " ceremonial Laws are.

" So that I account (ſays the *Biſhop*) this Com- " mand to be *Moral-Poſitive*. Moral, in that it " requires a due Portion of our Time to be de- " dicated to the Worſhip and Service of GOD: " Poſitive, in that it preſcribes the ſeventh Day " (not a *third*, *fifth*, or any other) for that eſpe- " cial Service, which the Light and Law of Na- " ture did not prefix; and mixed of *both*, in that " it gives a Reaſon of this Preſcription, which " hath ſomewhat of natural Equity in it, but yet " ſuch as could not have been diſcovered with- " out ſpecial and divine Revelation.

" When there is a great Equity in the thing " itſelf, enough to ſway a rational and honeſt " Man to the doing of it, that is to be account- " ed moral, and authorized by the Law of Na- " ture.

Another of our *Writers* on the Sabbath ſays, " That the moral Law is taken, by ſome, for the " Light or Inſtinct of Nature which *Adam* had " in the State of Innocency: But as no Man " knoweth by Nature the Extent of *Adam*'s " Light in all Particulars, therefore GOD has giv- " en us the Subſtance of the Law of Nature in

" written

" written Precepts, that is in the *Ten Command-*
" *ments*, which are called moral, as they are not
" Ceremonial, but *perpetually and universally bind-*
" *ing to all Men.*

IV. Teſtimonies concerning the LORD'S-DAY, or the FIRST Day Sabbath.

When our SAVIOUR would rectify the *Jewiſh* Notions concerning the Sabbath, " he does not
" refer them to the Inſtitution of it at the ga-
" thering of *Manna* in the Wilderneſs, but to
" the time of GOD's creating Man, ſaying, *the*
" *Sabbath was made for Man, and not Man for*
" *the Sabbath.* That is, the Sabbath was not
" *firſt made*, and then Man for the ſake of the
" Sabbath; but Man was *firſt created*, and then
" the Sabbath was ſanctified for his Happineſs,
" as the *Bleſſing* of it ſignifieth. GOD's bare ceaſ-
" ing from Work, did not make it for Man, but
" his ſanctifying it, or ſetting that Time apart
" from the common Uſe of Man for the Service
" and Worſhip of his Creator; and then, we
" have reaſon to believe, he did immediately re-
" veal the Knowledge of it to *Adam*, that he
" might anſwer the Deſign of GOD in ſanctify-
" ing the ſeventh Day for him, and to make it a
" Pattern for after Ages." Mr. *Iſaac Marlow*'s *Tract on the Sabbath*, p. 4.

The ſame Author largely ſhews, that to follow the Pattern of *Adam*'s Sabbath, is to keep the *firſt Day* of the Week, or the firſt of our Time.
" After *Adam*'s firſt Sleep (ſays he) when the hu-
" man Nature was compleatly formed, and *Eve*
" was brought to him at the end of the *ſixth Cre-*
" *ation Day*, their Sabbath began with the Morn-
" ing Day-light of the *ſeventh Day*, and the firſt
" Day after the finiſhing of the Creation; which
" ſeeing

" ſeeing the Order of GOD's Work and Reſt, and
" the original moral Duty of Man to offer
" the *firſt of Time* to the *Praiſe* of his *Creator*,
" before he ſerved himſelf, did firſt begin the
" Sabbath with the Day-light unto Man; we
" have then Reaſon to conclude that *ſuch a Sab-*
" *bath* is moſt morally to be obſerved by the
" World, as no other Sabbath can more univer-
" ſally ſuit with the Courſe of Nature in the
" greateſt Part of it.

" Indeed GOD can, by his Prerogative, diſ-
" penſe with the Alteration of the Sabbath from
" this firſt Pattern, as he did by a Law to *Iſrael*;
" (making their Sabbath to FOLLOW their *ſix*
" *Days* gathering *Manna* and other Labours,
" tho' *Adam*'s Sabbath was kept BEFORE his ſix
" Days of common Work;) as alſo by the Pre-
" cept of Divorcement, GOD did diſpenſe with
" the moral Pattern in *Adam* and *Eve*, that none
" ſhould put away his Wife; but this we find
" did not at all deſtroy the moral Uſe and bind-
" ing Quality of the *Pattern* in our *firſt Parents*,
" after CHRIST was come: And ſo it is with the
" *firſt Pattern* of the Sabbath.

" The Practice of CHRIST's Diſciples, and the
" Primitive Churches, ſhews us, that the *firſt* of
" Time from the work of purchaſing our Re-
" demption, bearing the Image of the firſt of
" *Adam*'s and *Eve*'s Time from the Creation, is
" moſt acceptable to GOD." In another Place he obſerves, " That with Reſpect to the chief
" moral End for which the Sabbath was firſt
" made for Man, it might have properly been
" called the *Firſt-Day* Sabbath throughout all
" Generations: But GOD calls it in his Law the
" ſeventh Day, becauſe that would better anſwer
" the Memorial of his finiſhing the Work of

" Creation,

" Creation, and carry the Honour of that to the
" Creator, rather than to the Creature. The
" Sabbath was appointed in the Name of the *ſe-*
" *venth Day*, not to deny *Adam*'s moral Obedi-
" ence, in keeping *his firſt Day Sabbath before his*
" *ſix working Days*, to be a Pattern to his Poſte-
" rity; (or that *Adam*'s firſt Sabbath could not
" properly be called afterwards ſucceſſively Man's
" firſt Day Sabbath;) but becauſe the ſeventh
" Day of GOD's Reſt conſidered *from thence* as
" after Man's ſix working Days, did better ſuit
" the Memorial of GOD's Creation and Reſt, and
" the *Typical Uſes* of the Sabbath-day.

The Sabbath was expreſly ſanctified in theſe
" Words [*the*] *ſeventh Day*, and not [*a*] *ſeventh*
" *Day*, to preſerve the conſtant Order of our ſix
" working Days *together*, and that Men ſhould
" not, at their own Pleaſure, alter the Sabbath
" to any *different* Day; as, to the *firſt* Day in
" one Week, and to the *ſecond* or any other in
" the Weeks following, ſo as they keep one Day
" in ſeven in every Week. Moreover, it is not
" ſaid [*a*] but [*the*] ſeventh Day, to prevent
" Men's Alteration of it to any other Day, than
" what we have a Pattern for in the Holy Scrip-
" tures: That as it was to bind *Adam* and others
" after him, to the Obſervation of [the] ſeventh
" Day ſucceſſively *after his firſt Day Sabbath*
" without Alteration; ſo it was to oblige *Iſrael*
" to keep [the] ſeventh Day Sabbath ſucceſſive-
" ly after their *firſt Sabbath in the Wilderneſs*
" without a Change; and to tye us, ſince the
" *Jewiſh ſeventh Day* Sabbath is abrogated, and
" we have a Pattern left us to obſerve the firſt
" Day of the Week, that from thence we ſhould
" keep the Chriſtian Sabbath ſucceſſively on [the]
" ſeventh Day without Alteration, as *Adam*, and

" the *Iſraelites* did, after their *firſt Days Sabbath*.
" Had the Command been expreſs'd [*a*] ſeventh
" Day, it might have occaſioned Doubts and
" Confuſions; but it being expreſly commanded
" in theſe Words [*the ſeventh Day*] it does ſig-
" nify the Mind of GOD ſo clearly, as both to
" prevent ſuch Confuſions, and to preſerve the
" moral Law in the *fourth Commandment* unvio-
" lated under the Change that has been made of
" the Sabbath.

Biſhop HOPKINS writing for the *Chriſtian* Sabbath, (in the 137th Page of his Works in Folio;) and having quoted the ſeveral *Texts* in the *New Teſtament*, commonly referr'd to on this Subject, ſums up the Evidence for the Obſervation of the *firſt Day* of the Week thus:

" Put the Force of thoſe Scriptures together,
" and they will certainly amount to the full Proof
" of the Inſtitution of this firſt Day Sabbath.
" It is called the LORD'S-DAY; it was appointed
" and uſed for the Aſſemblies of the Saints; for
" the preaching and hearing of the Word, and
" Adminiſtration of the Sacrament; for the Col-
" lection of Alms for the Relief of the Poor;
" and this not in one Church only, but in other
" Churches of the Saints, and that likewiſe not
" at ſome more ſolemn times only, but weekly.
" Put theſe together, and what more plain and
" evident Proof can a thing of this Nature ad-
" mit of?

" If we add to this likewiſe the unanimous
" Conſent of the moſt holy and ſpiritual Men,
" who are generally found to be the moſt ſtrict
" Obſervers of the Lord's-Day; and laſtly, the
" great Bleſſing that GOD hath poured out upon
" his People, in the plentiful Effuſion of his
" Grace and SPIRIT on them, in his holy Ordi-
" nances

" nances celebrated on this Day, it will be paſt " all Queſtion and Debate that this is the Day " the LORD hath made for himſelf, and therefore " let us be glad and rejoice therein.

That of St. PAUL 1 *Cor.* xvi. 2. render'd in our Tranſlation *upon the firſt Day of the Week*, Dr. WHITBY in his Annotations has ſhewn from ſeveral Inſtances of the Uſe of the *Greek* Word, [Κατὰ,] may be rendered EVERY *firſt Day of the Week*. " On this Day, he adds, that from " the Beginning the Chriſtians did aſſemble to " perform their religious Worſhip, called by " them the *Lord's-day*.

V. Some Teſtimonies concerning the *religious Obſervation* of the Sabbath, or *keeping* it *Holy*.

Dr. GIBSON, the preſent Biſhop of LONDON, (in his *Codex Juris Eccleſiaſtici Anglicani* Vol. 1. p. 267.) writing on the *Holy keeping of the Lord's-Day*, gives us *two* very good Paſſages for the *Explication* of that Expreſſion. The one is from *Lyndwood*, in his Gloſs upon one of *Peccham*'s Conſtitutions; he deſcribes the Senſe of the Word *Sanctifices*, or thou ſhalt *keep it Holy*, in this manner: " Thou ſhalt reverence this Day, and keep " it clean and pure from all Profanations and De- " filements in general, by ceaſing from all things " vicious; more eſpecially, by abſtaining from all " bodily Labours and worldly Affairs that would " prevent thy being at leiſure to attend on GOD; " and moſt ſpecially, in giving up thy ſelf whol- " ly to the Contemplation of divine Things." From which, and from the many Laws that were made in the Times of our *Saxon* Anceſtors againſt profaning the Lord's-day, we have *another* Paſſage quoted from Biſhop *Stillingfleet*, which is this; *That the religious Obſervation of the Lord's-*

Day

Day is no Novelty, *ſtarted by ſome* Sects *and* Parties *among us; but it hath been the general Senſe of the beſt part of the Chriſtian World, and is particularly enforced upon us of the Church of* England, *not only by the* Homilies, *but the moſt antient eccleſiaſtical Laws among us.*

Dr. Francis White Biſhop of *Ely* in 1635, has collected ſeveral Paſſages from the antient *Laws* and *Synods* of this Kingdom, which however applied by him, yet both the *Reſt* and the *Religion* of the Lord's-Day are provided for by them, according to the Deſign of the foregoing Treatiſe. About the Year 688 he refers to a Law of King *Ina*, which ſtrictly prohibits all kind of *Work* or *Labour* *. In the Year 876 he refers to a Law of *Alfred*, and to the Laws made by *Edward* his Son in Conjunction with *Guthrun* the *Dane*, † by which all *ſervile Works*, and all kinds of *Merchandiſe* and *Traffick*, are forbidden upon very ſevere Penalties. By a Law of *Edgar* || in 966 it was required that the Celebration of the Lord's-Day ſhould begin from the *ninth Hour* on the *Saturday*. In the Reign of King *Canute*, about the Year 1026, a new Law was made to the ſame Effect with that of *Edgar*'s ‡, more particularly and ſtrictly forbidding all Trade, and all meetings of People for ſecular Affairs, or Converſes, re-

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* Ex Ina Regis Occid. Saxon. ll. c. 3.

† In ll. *Alluredi magni, Regis Angl.* Cum Guthurno Danorum Rege primo editis, & in fœdere *Edovardi* Regis filii *Alaredi* magni cum eodem *Guthurno* poſtea confirmatis, circa An. Dom. 912.——*Qui in die ſolis mercaturam egerit, mercem ipſam foris facito*, &c.

|| In ll. Eadgari Regis Cap. 5. *Unumquemque diem ſolis quiſque feſtum celebrato ab hora nona diei Saturni*, &c.

‡ In Canut. ll. Eccleſiaſt. cap. 14. & cap. 15. *Mercaturam etiam in die ſolis, & ſecularem quamlibet Concionem, (niſi magna provocante neceſſitate) ſtrictius inhibemus; & a Venatione, mundaniſque omnibus operibus unuſquiſque ſedulus acquieſcat.*

quiring

quiring them to abſtain from *Hunting*, and every worldly Employment.

In a Council held by Archbiſhop *Cuthbart* in 747 *, the Lord's-Day is appointed to be intirely devoted to the Worſhip of God, and to religious Converſation, and to a right forming and directing the Life and Manners according to the Word of God, abſtaining from all ſecular Buſineſs, Conventions, and Journeyings.

In the Canons of *Egbert* Archbiſhop of *York* about the Year 784 under the Title of the *Sabbath*, the Lord's-Day is required to be obſerved as a *Spiritual Reſt* from all *Labour* and *Sin*: And becauſe none are wholly free from Sin, therefore it ſhould be our Endeavour as much as may be to ſpend this Day in amending what is amiſs, and in being Examples of that which is good, and promoting this Amendment and Piety continually, both in our ſelves, and thoſe that are ſubject to us †.

The ſame Author has collected many Authorities alſo from *Imperial Laws*, and *Epiſcopal Synods* in other Nations, that ſpeak the very ſame Things concerning the Obſervation of the Lord's-Day.

In one Council ‖ the *Prieſts* are required to be very

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* In Concilio *Cloveſhoviæ* ſub *Cuthbarto* Archi-Epiſ. *Dorobernia*, cap. 14. De honore & obſervatione Dominici diei. *Quarto decimo ſtatuitur loco: ut Dominicus dies legitima Veneratione a cunctis celebretur, ſitque divino cultui dedicatus, omiſſiſque exterioribus negotiis ac ſecularium Conventibus, atque Itineribus*, &c.

† Dominica dies prima dies ſeculi eſt, & dies Reſurrectionis *Chriſti*, & dies *Pentecoſtes*, & ideo ſancta eſt, & nos ipſi debemus ſpiritualiter Sabbatum ſabbatizantes, id eſt vacantes ab operibus ſervitutis, a peccatis, quia qui facit peccatum Servus eſt peccati. Sed quia non poſſumus eſſe ſine peccatis, caveamus in quantum poſſumus & emendemus quicquid peccaverimus, demus bona Exempla ſubditis nobis, & corrigamus noſmet ipſos & Subditos, & exhortemur ad meliora jugiter.

‖ *Concil. Paris.* I. cap. 50. Imp. Ludov. & Lothar. Specialiter & humiliter a Sacerdotibus *Imperialis Majeſtas* flagitanda eſt, & ejus a Deo ordinata poteſtas,

very careful in keeping holy this Day; and they are more especially to crave the Assistance of the *Civil* and *Imperial* Authority, to bring Men to honour and reverence it, and to keep them in fear, that on so holy and venerable a Day, none might follow their *Merchandize* or their *Rural Works*, or any *Pleadings* at Law, or execute any *Punishments* on any Sort or Condition of Men. By other Councils *, all Strifes, and secular Affairs are forbidden, and the *Yoaking* of *Cattle* for any Labour; and all are required both in Body and Mind to attend the Worship of God, and spend the Day in his Praises. By other Councils † *Sowing*, and *Reaping*, and all *Sale* of things are expresly prohibited; and all sorts of *Carriages* are forbidden, ‖ upon Penalty of the Cattle being forfeited, that are thus employed. And by some other *Councils*, all manner of Reverence is required for the Lord's-Day ‡; and servile Works are

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stas, ob honorem & reverentiam tanti diei, cunctis metum incutiat, ne in hac sancta & venerabili die, *mercatus*, & *placita*, & *ruralia* quæque *opera*, nec non & quaslibet *corrigationes* ullius conditionis homines facere præsumant.

* *Concil. Matiscon*, II. *Can.* 1. Nullus vestrum *litium* fomitibus vacet, *&c.* Nemo sibi talem necessitatem exhibeat quæ jugum jumentorum cervicibus imponat. Estote omnes hymnis & laudibus Dei, animo corporibusque intenti. *Antisiod. Concil. cap.* 16. Non licet die dominico boves jungere, vel alia opera exercere. *Thronens. Synod. sub Carolo Mag.* cap. 40. Interdicatur ne mercata, & placita usquam fiant in die dominica, qua oportet omnes Christianos a servili opere, in laude Dei, & gratiarum actione usque ad vesperam perseverare.

† *Cabilonens. Concil.* cap. 18. Instituimus ut in ipso dominico die ruralia opera, i. e. arare, messes metere, exactus facere, vel quicquid ad ruris culturam pertinet, nullus penitus præsumat.

‖ *Concil. Dingfeld. apud Aventin. Annal.* lib. 3. Qui hoc die vehiculariam aut hujusmodi operam facerit, jumenta ejus publica sunto, si contumax perrexerit, *&c.*

‡ *Moguntiac. Concil. sub Car. M. cap.* 37. Omnes dies dominicos cum omni veneratione decrevimus observari, *&c. Areletens. Concil. sub Car. M.* ——Et penitus a rurali & servili opere cessetur, hiis solummodo peractis quæ ad Dei cultum & servitium pertinere noscuntur. *Rhemens. Synod. cap.* 35. Ut diebus dominicis, secundum *Domini* præceptum, *&c. Concil. Paris.* 2. Lib. III. cap. 5. Salubriter admonemus cunctos fideles, ut diei dominico debitum honorem & reverentiam exhibeant; quoniam hujus dehonoratio, & a religione Christiana valde abhorret, & suis violatoribus animarum perniciem proculdubio generat.

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to be wholly laid aside for this end, *viz.* that Men may attend to the Worship of God, and the Exercises of Religion: And to refuse thus to honour and keep it, is declared a Contradiction to the Christian Religion, and exceeding hurtful to the Souls of Men.

Bishop Taylor (in his *Life* of Christ, the seventh Edition, Page 243.) speaking of the Lord's-Day, tho' he makes it to be of Ecclesiastical Institution, yet writes for the *religious Observation* of it, according to the several Particulars abovementioned. His Words are these following: "He who keeps the Day most strictly, "most religiously, he keeps it best, and most "consonant to the Design of the Church, and "the Ends of Religion, and the Opportunity "of the present Leisure, and the Interests of his "Soul. The Acts of Religion proper for the "Day are Prayers, Preaching, Catechizing, Acts "of Charity, visiting sick Persons, Acts of Eu"charist to God, of Hospitality to our poor "Neighbours, of Friendship and Civility to all, "reconciling Differences; and after the publick "Assemblies are dissolved, any Act of direct Re"ligion to God, or of Ease to Servants, or "whatsoever else is *Good* in Manners, or in Piety, "or in Mercy.

Dr. Wotton, (in his *Miscellaneous Discourses* Page 316.) corrects several Disorders by which Men are led to *neglect* the Religion of this Day. "We observe, says he, the Lord's-Day, be"cause the Apostles, who had the Power of *bind*"*ing* and *loosing* given them by *Jesus Christ*, set "that Day apart for the weekly Remembrance "of the Resurrection of *Jesus Christ*, and of the "Effusion of the Gifts of the Holy Ghost.

" Christians then, that do their worldly *Business*,
" that go on *Journies*, and that often to chuse on
" that Day that they may lose no Time, that stay
" at *home* upon that Day on pretence of their
" private Devotions, of reading good Books, or
" any thing of that Nature, where Necessity or
" Charity do not require their Stay, are certain-
" ly guilty of a very grievous Sin. And they
" yet rather, who stay at home because they
" have a Disgust to their lawful Minister.——
" Under this Head too, frivolous Pretences of
" want of Health, (which never keep them at
" home when Business or Pleasure are in their
" way) or of taking Physick purely because they
" will not spare another Day, (for of the real
" want of Health there is no Controversy) which
" are too too often made use of as Excuses to hide
" their Laziness or Avarice, of which, in the
" Case before us, one can hardly tell which is
" the most inexcusable, will justly come in. Nor
" will this Obligation of attending upon the pub-
" lick Worship of GOD, on the *Lord's-Day*,
" make the *Christian Sabbath* burthensome to any
" Man that believes, and hopes to receive any
" Advantage from serving GOD in the Assemblies
" of his Saints.

Dr. WHITBY writing of the publick *Collections*, and other Contributions for *Charity*, which were appointed on the Lord's-Day (in his Annotations on 1 *Cor.* xvi. 2.) observes as follows: "That
" this Day was appointed for the Worship of our
" LORD, and so more fit for the Performance of
" those Duties, which concerned his distressed
" Members. For, as the Works of Charity and
" Mercy are proper Duties of this Day, so doth
" the Day contain a special Motive in it to en-

" large their Charity, as being the
" Day in which they were *begotten* 1 Pet. i. 3.
" *to a lively Hope, through the Re-*
" *ſurrection of Chriſt Jeſus from the Dead*, to an
" *Inheritance incorruptible*: and in which they
" conſtantly participated of his precious Body
" and Blood, and therefore having received *ſpi-*
" *ritual* Things ſo plentifully from Chriſt, muſt
" be more ready to impart ſomewhat of their
" *Temporals* to his needy Servants.

Not that this was always to be done *publickly*, by putting ſomething every Lord's-Day into a *common Box* for Charity: Becauſe as that Author obſerves, the Words [ἕκαστος παρ' ἑαυτῷ τιθέτω] *let every one place it with himſelf*, imports a laying by ſomething weekly to be kept in their *own Power*, for good Uſes, that when their Contributions were called for they might always be ready.

VI. I ſhall cloſe theſe Teſtimonies with an Account of the Acts of PARLIAMENT now in force, for obſerving the LORD'S-DAY: Which may probably go much further with ſome Perſons, than any other Authorities that have been or could be mentioned.

1 Car. I. Cap. I.

FORASMUCH as *there is nothing more acceptable to* GOD *than the true and ſincere Worſhip of him according to his holy Will, and that the holy keeping of the* Lord's-Day *is a* principal part *of the true Service of God, which in very many Places of this* Realm *hath been, and now is profaned and neglected by diſorderly Sort of People*; it is therefore enacted, *that there ſhall be no Meetings, Aſſemblies,*

or Concourſe of People on the Lord's-Day for any Sports *and* Paſtimes *whatſoever. People's wandering abroad in order thereto,* is expreſly prohibited. And *in whatſoever Pariſh any Perſons are found in any unlawful Sports or Exerciſes, the chief Officer or Officers in ſuch Pariſhes,* and all *Juſtices of the Peace, are required to puniſh the ſame.* An *Impeachment* any time *within a Month after ſuch Diſorders,* is allowed and encouraged by that Act.

3 Car. I. Cap. I.

The Act of Parliament then ſays, *Foraſmuch as the Lord's-Day, commonly called Sunday, is much broken and profaned by* Carriers, *&c. to the great Diſhonour of God, and Reproach of Religion,* therefore *it is enacted, that no Carrier, Carman, Wainman, nor Drover of Cattel, ſhall travel on the Lord's-Day.* upon pain of forfeiting twenty Shillings. No *Butcher* is allowed to *kill* or *ſell* Meat, but is ſubject to a Penalty by this Statute. The Impeachment in theſe Caſes may be any time within *ſix Months* after the Tranſgreſſion. And not only a *Juſtice* of *Peace* or *head Officer of a Pariſh* may puniſh ſuch, but *any one* may ſue for the *Forfeiture,* and a *third Part* thereof is appointed as a Reward to the Proſecutor.

13 Car. II. Cap. IX.

There is an Act that provides for the due Obſervation of the Lord's-Day *at Sea.*

29 Car. II. Cap. VII.

A Law is made, that requires a *putting in Execution all former Laws* relating to the Obſervation

on of the Lord's-Day, and ſeveral *new enacting Clauſes* are added. That Statute is entituled, *An Act for the better Obſervation of the* Lord's-Day, *commonly called* Sunday; ſome Parts of which it may be proper to recite in the Words of the Act itſelf.

FOR *the better Obſervation and keeping holy the* Lord's-day, *commonly called* Sunday. *Be it enacted by the King's moſt excellent Majeſty, by and with the Advice and Conſent of the* Lords *Spiritual and Temporal and of the* Commons *in this preſent* Parliament *aſſembled*, and by the *Authority of the ſame, That all the Laws enacted and in force concerning the Obſervation of the* Lord's-Day, *and repairing to the Church* thereon, *be carefully put in Execution: And that all and every Perſon and Perſons whatſoever, ſhall on* every *Lord's-Day apply themſelves to the Obſervation of the ſame, by exerciſing themſelves thereon in the Duties of* Piety *and true Religion*, publickly *and* privately: *And that no Tradeſman, Artificer, Workman, Labourer, or other Perſon whatſoever, ſhall do or exerciſe* any worldly Labour, Buſineſs, *or Work of their* ordinary Callings *upon the Lord's-day, or any* Part *thereof*, (*Works of Neceſſity and Charity* only *excepted*;) *And that every Perſon being of the Age of fourteen Years or upwards, offending in the Premiſſes, ſhall, for every ſuch Offence, forfeit the Sum of five Shillings; And that no Perſon or Perſons whatſoever ſhall publickly* cry, ſhew forth, *or* expoſe *to Sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chattels whatſoever, upon the Lord's-Day, or any Part thereof, upon Pain that every Perſon ſo offending, ſhall forfeit the* ſame Goods *ſo cried, or ſhewed forth, or expoſed to Sale.*

II. *It*

II. *It is further enacted, That no Drover, Horſe-Courſer, Waggoner, Butcher, Higler, their or any of their Servants, ſhall* travel *or come into his or their* Inn *or* Lodging *upon the Lord's-Day, or any* Part *thereof, upon Pain that each and every ſuch Offender ſhall forfeit twenty Shillings for every ſuch Offence.* And if any other Perſon *travels* on the Lord's-day, and then ſhould be *robbed*, the *Hundred is not to be anſwerable for it*; whatever the Perſon loſes he is *barr'd from bringing any Action for ſuch Robberies.* No *Waterman* is to be employed to *travel*, except as licens'd for ſome extraordinary Occaſion. *No Perſon is allowed to ſerve or execute, or cauſe to be ſerved or executed, any* Writ, Proceſs, Warrant, Order, Judgment, *or* Device, *except in Caſes of Treaſon, Felony, or Breach of the Peace. The Impeachment of Offenders is to be within* ten Days; *and a* third Part *of the Forfeitures is appointed to the Proſecutor*, and *Damages are recoverable where Writs, Warrants*, &c: are ſerved.

When *human Laws* thus concur to give Weight and Force to a *Divine Law*, it is a great Aggravation of Men's Sin and Rebellion to live in Diſobedience, and muſt ſooner or later bring upon them the ſorer Puniſhment.

FINIS.

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Seaſonable Advice, *Not to forſake the Publick Aſſemblies for Religious Worſhip.*

IN A

SERMON

PREACH'D at

BLACK-FRYARS,

TO A

SOCIETY

OF

YOUNG MEN.

By *S. WRIGHT.*

The SECOND EDITION.

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ADVERTISEMENT.

THE *following Diſcourſe* was intended not only as an Excitement to the publick Worſhip of GOD in general; but as a *ſhort Directory* in our joining with that Way, and thoſe ſeveral Parts of Worſhip, now in uſe among the moderate Diſſenters.

Thoſe who have learn'd, of late, to ſpeak againſt the *Worſhip* of the *whole Body of the Diſſenters*, as *confuſed* and *diſorderly*, may, from hence, if they pleaſe, obſerve their Conformity to the Worſhip of the *Primitive Chriſtians*; ſo that, unleſs we are groſſly miſrepreſented, Men cannot be induced to deſpiſe *our* Aſſemblies, and the *Order* of our Worſhip, but they muſt at the ſame time caſt Contempt on the free and unadorned Worſhip of the firſt and beſt Churches of CHRIST.

ADVERTISEMENT.

Whatever ſome Men of more *Heat* than *Light*, or others of more *Learning* than *Religion*, may ſay of *Us*, and our *Aſſemblies*; I truſt, *we ſhall be found at laſt of that general Aſſembly and Church of the Firſt-born, which are written in Heaven*: And tho' we are excluded thoſe ſtately Buildings for Divine Worſhip which others enjoy here on Earth; yet we are not without hope that when we ſhall appear before GOD, the *Judge of all*, we may have *Manſions* appointed us with *the Spirits of juſt Men made perfect*.

A SER-

A

SERMON

PREACH'D to a

SOCIETY

OF

YOUNG MEN.

HEB. X. 25. former Part.

Not forſaking the aſſembling of your ſelves together, as the manner of ſome is.—

ONE great Deſign of this *Epiſtle*, is to recommend the *Chriſtian* Religion, by comparing it with, and ſhewing how far it tranſcends, the *Jewiſh*. An Attempt, in which the Author is ſo ſucceſsful, that whilſt he makes the *Old Teſtament* Revelation of the Mind and Will of GOD the moſt awful and excellent

that ever was in the World, before our Saviour; he yet makes the *New Teſtament* Diſpenſation every way out-ſhine and exceed it. The one was given by Angels and Servants; the other by the Son of God himſelf; who, in his divine Nature, is prov'd to be far above the Angels, ſince they are *all* ſaid to *worſhip Him:* And in his human Nature he is deſcribed, as far exalted above his Fellows; becoming a greater Prophet than *Moſes*, a greater Prieſt than *Aaron*, and a greater King than *Melchizedeck*. So that from hence, the *Jewiſh* Religion appears to have been inſtituted only to *ſubſerve* the Chriſtian: All its Sacrifices and Inſtitutions being ſo contrived, as to prefigure and prepare Men for a more ſpiritual and heavenly State of Things.

No wonder therefore the *Apoſtle* argues ſo warmly againſt *Apoſtatizing to Judaiſm*; and calls upon thoſe who had embraced Chriſtianity to adhere to their Profeſſion, whatever Temptations or Sufferings might lie before them. Let any Man read the former part of this Epiſtle, with that Seriouſneſs and Attention, ſo great and well contrived a Performance requires, and he muſt ſtand convinced that never was a ſurer, or better Foundation laid, than is there, for ſuch Admonitions as theſe: *Let us hold faſt the Profeſſion of our Faith without wavering. Let us conſider one another to provoke unto Love, and to good Works; not forſaking the aſſembling of our ſelves together.*

Now if the Chriſtian Faith and Worſhip was not to be deſerted on pretence of returning to the *Jews*; much leſs ſhould any draw back to Atheiſm, and Immorality. It will alſo follow from hence, that to forſake a more ſpiritual Service, to fall in with a leſs perfect and ceremonious one, is a very great Evil. The Purity of the Goſpel-

Inſtitutions,

Inſtitutions, every Chriſtian is, now, as much as ever, obliged to aſſert. And if Ceremonies of God's Appointment (as the *Jewiſh* were) muſt be renounced, one would think it ſhould not be once called in queſtion, whether the Inventions and Impoſitions of Men may be renounced or not; except the Authority of a Magiſtrate was proved equal to that of a Perſon certainly inſpired and ſent by God. Or that Christ had committed a Power to the ordinary and uninſpired Governors of his Church, to make Canons, that ſhould be as neceſſary and binding, as his own Laws, or thoſe of his Apoſtles.

But as it might not be proper, ſo I perſuade my ſelf it is not needful I ſhould purſue this Argument at preſent: I ſhall rather chooſe to enlarge a little on the following general Heads.

I. Shew what kind of Aſſemblies theſe were, concerning which our Text ſpeaks.
II. Conſider what Obligations Chriſtians were under to keep up ſuch Aſſemblies.
III. Enquire on what Accounts ſome are ſaid to forſake theſe Aſſemblies.
IV. Apply theſe things to our preſent Circumſtances.

I. I would briefly *explain the Nature of thoſe Aſſemblies*, concerning which, the *Apoſtle* is here ſpeaking. And without doubt they were,

(1.) *Religious Aſſemblies.* Not called together with any political Views, to injure or alter the Kingdoms of this World; much leſs to ſerve any of thoſe mean and baſe Purpoſes, which thoſe, who were ignorant of them, and Enemies to them, maliciouſly ſuggeſted. But to worſhip their God, to commemorate their Redeemer, to obtain and

exerciſe the Gifts and Graces of the Holy Spirit, and by the moſt ſolemn Vows and Exhortations to engage themſelves, and one another, to every good Work.

Of theſe Aſſemblies there were two ſorts, ſuch as were *private*, of their own arbitrary Appointment; and ſuch as were *publick*, ſettled by Divine Authority. Their private Meetings were moſt frequent, according to antient Writers, on *Wedneſdays* and *Fridays:* The one being the Day on which Chriſt was betrayed; the other the Day on which he was crucified. But we are more generally told, that on *any* Day, when their common Labour and Buſineſs was over, they would ſpend the Evening in Religious Exerciſes. And the *Scripture* ſpeaks of ſuch as *continued* daily, *with one accord in the Temple, and breaking Bread from Houſe to Houſe*; as alſo of *exhorting one another daily*. However this was, their more publick and ſtated Aſſemblies were gathered together but once a Week. Theſe, a Divine Appointment had made it an indiſpenſable Duty to join with, in the ſeveral Parts of religious Worſhip. And ſuch Conſcience did the firſt Chriſtians generally make of appearing in theſe Aſſemblies, that nothing but Sickneſs, or abſolute Neceſſity, could make them abſent themſelves.

Acts ii. 46.
Heb. iii. 13.

Mr. *Baxter*, in his *Paraphraſe*, has made the Words I am upon, take in both. For thus he explains them. "Not forſaking the more full "Church-Aſſemblies, or any Chriſtian Converſe "and Communion, by which you may excite "and edify one another." Thoſe of us who are us'd to meet on other Days, as well as Lord's-Days, will be very well pleas'd, I doubt not, to extend the Import of this Admonition ſo far, and

and to apply the *exhorting one another*, here spoken of, to such private Occasions. But we must take care at the same time, chiefly to fix our Thoughts on what is principally here intended *, the more *publick assembling* ourselves with the *Multitude of them that keep Holy Day*. Taking this also along with us,

(2.) That they were *orderly Assemblies*, which the Apostle here speaks of, as well as religious. Not called together by such as were full of Pride and Self-conceit; or, in the Phrase of the Author just mention'd, such as had got a *talkative Disease:* But they were Assemblies under the Direction of Persons duly commission'd, and ordain'd publickly to exhort and teach Men.

The several parts of Worship, in which they statedly engaged, are expresly recorded in the Scripture; and from these we may infer their Order. Of these we have a Summary in *Acts* ii. 42. *They continued stedfastly in the Apostles Doctrine, and in Fellowship, and in breaking of Bread, and in Prayer*. And St. *Paul* afterwards writing to the Church of *Corinth*, mentions also their having a *Psalm*, and *Interpretations* of the Word of God. And tho' at the same time there were some endowed with *extraordinary Gifts*; yet he requires that the Exercise of these should not break in upon the *Order* of their Worship, or confusedly interfere with one another; but strictly enjoins that *all things be done decently, and in order*. 1 Cor. xiv. 20.

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* In Græco est tricompositum vocabulum ἐπισυναγωγὴν quod Erasmus transtulit Aggregationem.

In

In the Ages immediately ſucceeding that of the *Apoſtles*, we have very particular Accounts of their reading the Scriptures, Preaching, Praying, Singing, and Adminiſtration of the Sacraments in their publick Aſſemblies. If we would know what Scriptures were read, one of the *firſt Apologiſts* tells us, that *they read the Writings, both of the Prophets and the Apoſtles.* If we ask what *Pſalms* were ſung, we find ſometimes thoſe of *David* mention'd; and at other times *Pſalms* compoſed for the Honour of CHRIST JESUS; of which *Euſebius* ſpeaks in ſeveral Places of his *Hiſtory.* If we enquire what *Prayers* they preſented, we are told, that the *Lord's Prayer was commonly uſed* by them, but not *always*; and that other Prayers were offered up unto GOD, according to the Variety of Circumſtances and Conditions: *Tertullian* argues for this very largely. If we ask what kind of *Sermons* were preach'd; we may judge from thoſe that are extant, that they were generally no more than Expoſitions of the Scriptures that had been read; tho' at ſome times we meet alſo with Exhortations to ſome particular Grace or Virtue, and Dehortations from particular Vices.

And then alſo the Adminiſtration of the *Sacraments* were Parts of the publick Worſhip; *Baptiſm* being very frequently, and the *Lord's Supper* ſtatedly celebrated in their weekly Aſſemblies. This is plainly intimated in the *Acts* of the *Apoſtles*, and more expreſly declar'd by other Writers; * *Juſtin Martyr* ſays, that *after they had read, preach'd,*

* *I had marked out ſeveral Paſſages in my late Courſe of Reading, which I ſhould have tranſcribed, if* the ſecond Part of the Enquiry into the Conſtitution and Worſhip of the Primitive Church *had not render'd it needleſs*; *which*

preach'd, and prayed, then they proceeded to the Administration of the Eucharist. And these were the Assemblies, from which our Text forbids Men to withdraw themselves. To enforce which Prohibition,

II. Let us consider what *Obligations* Christians were under to *keep up* such Assemblies; and we shall find those Obligations were too great to be set aside, if we carefully attend to such things as these.

(1.) They were obliged by the *moral Law* to consecrate a *seventh part of their time* to the Worship and Service of God. By *Moral* is meant that which is reasonable and fit to be done, altho' there was no express Command to enforce it; and which is therefore a never ceasing Law; equally binding to all Persons, throughout all Ages. In this Sense the Morality of the *Fourth Commandment* is evident. For as Reason tells us, if GOD is to be worshiped, there must be a set time for it; so also upon the very first mention of GOD's allowing *six Days for our own Work and Labour*, it appears the most reasonable thing in the World, that the *Seventh* should be devoted to his more immediate Service. And tho' perhaps this had not been so easily found out, or so universally agreed upon, without Revelation; yet no sooner is it suggested to us, but it appears exceedingly fit and becoming; insomuch that the Reason of Mankind cannot but give into it in such a manner, as to make it a Law unto themselves. Thus much is evident from the very Arguings of

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which being lately reprinted, I presume will be more generally looked into; in which the most considerable Passages of antient Worship, that relate to any of the Particulars I have mentioned, are explained and laid together.

those

thoſe that oppoſe the Morality of the Sabbath; ſince they do acknowledge it is fit to be made a Law by all civil Powers, whilſt they ſay it has not the Force of a ſtanding Law of GOD. What is allowed to be univerſally ſuitable to the Reaſon of Mankind, and for their Good, is a Law of GOD, whether it had been written or not *.

The Reaſon, it is true, which *Moſes* alledges for the *Jews* obſerving a Sabbath, is not now the only or chief Reaſon of the Chriſtians obſerving one. The Commemoration of the Work of our Redemption, has taken place of that of our Creation: And the Deliverance which the *Jews* obtain'd from their Slavery in *Egypt*, with that Reſt to which they were brought in the Land of *Canaan*, were but typical of the GOSPEL REST and Deliverance; and therefore it is fit that *their* Day ſhould give way to *ours:* Namely, to that *keeping of a Sabbath*, which the Apoſtle tells the *Hebrews* remain'd *unto the People of God.* But altho' in the firſt Writing of the fourth Command, the Circumſtance of time was affixed ſo as to become alterable; yet the Subſtance of the Command remains unalterable, and will continue in full Force to the end of the World.

CHRIST *the Son of Man*, is ſaid to be *Lord of the Sabbath*; as having not only a Power to diſpenſe with the ceremonial Obſervance of it, according to ſome Cuſtoms of the *Jews*, but alſo to alter the time of it, provided there be ſtill reſerved one Day in ſeven to be ſpent in publick and private Exerciſes of Devotion, and in the Service of GOD. So that as the *Jews* were oblig-

* Ratio profecta à rerum natura non hinc denique incipit Lex eſſe cum ſcripta eſt, ſed tum cum orta. Orta autem ſimul eſt cum mente Divina. *Cicero.*

ed to assemble themselves together on their Sabbath, to join in the Observance of the Mosaic Institutions; Christians were also obliged to assemble themselves in the like publick manner, on the Day CHRIST had chosen for them to join in the Observance of his Ordinances and Institutions. From hence I would therefore take occasion to add,

(2.) This was further made a Duty by *our Saviour's owning such Assemblies with his special Presence and Blessing.* That very first Day of the Week in which CHRIST rose from the Dead, he join'd himself to the *two Disciples* that were walking to *Emmaus, expounding to them the Scriptures,* and at last *making himself known in the breaking of Bread.* This was, I say, on the Resurrection Day; for so these Disciples, in their speaking of the condemning and crucifying of CHRIST, immediately add, *To Day is the third Day, since these things were done.*

Afterward he appear'd likewise, on this first Day of the Week, to his *Apostles,* when they were gather'd together; and blesseth them with that so lately bequeathed Blessing, *Peace be unto you.* He now corrects their Errors, removes their Fears, shews them his Hands and his Feet, and makes himself known to them in such a manner, as fill'd them with Joy and Wonder.

And in *eight Days* after this, when the Day of the Week on which he rose return'd again, he came, and *stood in the midst of the Disciples,* as before, and repeated his former Blessing. He now also in a particular manner indulges the Weakness of *Thomas,* who till this time remain'd an Unbeliever, allowing him to put his *Finger into the Print of the Nails, and to thrust his Hand into his Side*; but withal, reproving him for his want of

Faith,

Faith, and pronouncing thoſe *bleſſed*, that ſhould prove more ready Believers.

From hence the Apoſtles might judge they had ſufficient Encouragement; tho' beſides this, I believe they had ſpecial Commandment and Direction, for the future, to aſſemble on *this* Day. And when they afterwards acted and ſpoke under the extraordinary Inſpiration of the holy Spirit, it became a ſettled Point with them, to meet together for the Performance of all Parts of the Chriſtian Worſhip, on the Day of CHRIST's Reſurrection. *Upon the Firſt Day of the Week, when the Diſciples came together to break Bread,* Paul *preached unto them.* And hence in the 1 *Revel.* 10. this is call'd the LORD's-DAY: A Name, that I wonder Chriſtians don't much rather chooſe to make uſe of, than either the heatheniſh Name of *Sunday*, or the Jewiſh of *Sabbath*; eſpecially ſince our own Laws and *Acts* of *Parliament* have alſo given it that Name.

Acts xx. 7.

(3.) The keeping up of ſtated Aſſemblies for Religious Worſhip was *neceſſary to maintain the Chriſtian Faith, and to promote Chriſtian Piety and Love.* If there had been no ſuch publick Aſſemblies, there had been no proper Way of conveying the Articles of the Chriſtian Faith from one Generation to another; or however, no ſufficient Security that they were kept pure and entire. The Scriptures would have been little regarded, and no doubt greatly corrupted, if they had lain only in private Hands. But when theſe ſacred Records were committed to Societies and Bodies of Men in the ſeveral Quarters of the World; when they were weekly read, and explain'd; and when by publick and ſolemn Actions the moſt important

important and conſiderable things were viſibly repreſented; here was enough both to maintain, and propagate this Faith in the World.

Again, if there had been no Aſſemblies for Chriſtians to meet together, as we have deſcribed, they had wanted many uſeful Inſtructions in Matters of *practical Religion*; they had wanted alſo thoſe warm Exhortations and frequent Remembrancers, that were needful to excite and quicken them in the way of their Duty, and to encourage their Perſeverance.

It is alſo exceedingly apparent, that *Love* and *Charity* muſt die away, if it was not reinforced by ſuch Aſſociations as theſe. The publick Ordinances and Inſtitutions of the Goſpel are ſuch as conſtrain Men to Love one another. GOD and CHRIST's forgiving and manifeſting ſuch amazing Grace and Love to poor Sinners; and the Spirit of Love breathing upon and filling theſe Aſſemblies, muſt certainly overcome all their little Diſtaſtes and Differences among themſelves. The uniting Principles, Motives, and Proſpects, which the Goſpel lays before Men, could not be attended to in their worſhiping together as they ought to be, without a great deal of Love and Charity. But upon Mens forſaking the publick Aſſemblies, they ſoon grow eſtranged; and ſoon after that prejudiced againſt one another: More ready to offend, but more hard to forgive; and ſo they become continual Exerciſes and Enemies to each other.

All theſe things the *Apoſtle* plainly leads us to argue from in the Context. In the *two Verſes* preceding that I am upon, he requires the believing *Hebrews* to *hold faſt the Profeſſion of their Faith*, and then to *provoke one another to Love and to good Works*; upon which he immediately

ſubjoins, *not forſaking the aſſembling of your ſelves together*; which plainly implies, that in this way they might promiſe themſelves Eſtabliſhment in the Faith, and Improvement in Love and good Works; but if they deſerted theſe Aſſemblies, that it would be quite otherwiſe.

Thus in fact it has always been. Thoſe who have moſt conſcientiouſly adher'd to the publick Worſhip and Ordinances of the Goſpel, have been moſt eminent for their Faith, Piety and Love; whilſt thoſe, who have turn'd away from the ſolemn Aſſemblies, have fallen into all manner of Errors, Vices, and Miſchiefs.

The obſerving or diſregarding the fourth Commandment has a mighty Influence as to all the reſt; and on this account may very well have a REMEMBER ſet before it; which no other Commandment has to introduce it. But now to prevent our breaking thro' all theſe Obligations, as ſome ſpoken of in our Text did, I ſhall for your Warning,

III. Enquire *on what accounts* Men might then be led to forſake the publick Aſſemblies. And as far as the ſame Evils may at any time endanger our ſtanding, they ought to be carefully avoided and watch'd againſt.

1. There ſeems to have been, amongſt ſome of theſe firſt Chriſtians, *a prevailing Sloth and Security, thro' a Diſregard to the Promiſes and Threatnings of the Goſpel.* The Day of CHRIST's coming to deſtroy thoſe that diſobeyed and deſpis'd him, and to reward thoſe that faithfully worſhiped and ſerved him, was not enough thought on, or believed, to give Weight and Efficacy to his Ordinances and Inſtitutions. Thus much is plainly intimated by the *Apoſtle*'s calling upon them to

ſtir

stir up themselves, and consider the *Signs and Evidences* they had of *such a Day approaching*. The View of which could not but provoke them to shake off a lazy Indifference, and base Sluggishness of Temper, and excite an Emulation of exceeding one another, in Love and good Works.

A Description of that Servant, who says in his unbelieving Heart, the *Lord delays his Coming*, you may read in the xxiv. *Matth.* latter End. He is one that falls into all manner of Disorders, both in the Conduct of himself, and the Usage of his Fellow-Servants.

When Men lose a serious Apprehension of the Certainty, Awfulness and Nearness of a future Judgment, it is not to be expected, that either their Hopes or their Fears of any thing else, should be powerful enough to keep up a just and lasting Attention to the Exercises of Religion.

(2.) Some might prove Deserters thro' *spiritual Pride*, thinking themselves so much better than others, that they were above the common and ordinary Ways of Worship. *Calvin* charges the Separation from the Assemblies here spoken of, to such a Conceit as this *, without so much as mentioning any other Occasion of it. From hence arguing, that we have no Reason to be disturbed or perplexed about it, if Men should act thus in our Days, when even the Apostolical Age was not free from such unruly Persons †. Some I know there are, who pretend to take shelter un-

* Hinc apparet, primam schismatum omnium originem hanc fuisse, quòd superbi homines cum aliorum contemptu sibi plus justo placuerint. *Comment. Tom.* 7. *Amst. p.* 566.

† Sed quum audimus jam à seculo Apostolorum fuisse perfidos Homines qui ab Ecclesia discederent: minus percelli nos ac turbari convenit similibus Defectionum exemplis quæ hodie cernere licet. Ibid.

der this venerable Name, in all their Pretences to a greater Spirituality than others; and for their ſakes I therefore thought it moſt proper to inſiſt on his Judgment and Cenſure.

We find this Sin of *ſpiritual Pride* frequently caution'd againſt in Scripture, as a moſt dangerous and deſtructive Evil. St. *Paul* tells his *Corinthians*, that if *any Man think he knoweth any thing*, i. e. ſo as to be proud and conceited of it, *he knoweth nothing as he ought to know*. And the Apoſtle *James* requires that Men ſhould be *ſwift to hear, ſlow to ſpeak*; that they *ſhould receive the Word with Meekneſs*, and that they ſhould always act as thoſe that conſider; *God reſiſteth the Proud, but giveth Grace to the Humble*. We have two Inſtances of this mighty Pretence to Spirituality, which it is foretold would lead ſome Men from the Faith. And there is nothing which more plainly tends to the breaking in upon all the Order and Comfort of our religious Aſſemblies, or the breaking off from them, than this Temper of Mind. But there is another kind of Pride, which ſome Men are more in danger of being led by, than this; to which, very likely, the Delinquency of ſuch as are pointed at in our Text, may in a great meaſure be charged. For,

1 Cor. viii. 2.

Jam. i. 19, &c.

Jam. iv. 6.

1 Tim. iv. 3.

3. *Worldly Pride*, as well as Spiritual, *might lead Men to forſake the Chriſtian Aſſemblies*. This, *Eſtius* thinks moſt fit to be inſiſted on: That ſome Perſons of moroſe and diſdainful Tempers, who were a little better provided for in the World than others, thought it a Diſgrace to them to appear with a Company of mean and poor People,

as

as the Christians generally then were *. And he refers us to *James* ii. ℣. 2, 3. as an undoubted Proof of the Prevalency of this Evil amongst the first Christians.

Too great a Distinction was made betwixt the Rich and Poor; and those who thought themselves not enough distinguish'd, withdrew from them. Some might begin to think there was not outward Pomp and Grandeur enough in the plain Institutions and Worship of the Gospel, and so desert Christianity itself. Others might possibly think it their Duty to maintain their Profession, but yet grew shy of appearing with the common sort of Christians in so doing. And indeed so many are the Inconveniencies, or pretended Indecencies, that a worldly Pride will find out; so many Contentions about Preheminence, and so much censuring and despising others; and withal so much Impatience of every thing that is thought disagreeable; it is not to be expected such Persons should keep to, or be pleased with any Assemblies long; and least of all with those that are made up of the Poor, and despis'd.

4. It is probable that some forsook the Assemblies, *thro' Fear of Trouble and Persecution:* And as this whole Epistle was written to establish the lieving *Hebrews* in the Profession of Christianity, and to arm them against all Trials and Sufferings they might be call'd to go thro'; So the Passage I am now considering, may particularly refer to the approaching of such Evils and Calamities: In the Apprehension of which, instead of cowardly and distrustfully withdrawing from the Places of

* ——Vel potius ad homines morosos & fastuosos, præsertim Divites, qui cum fratribus humilioris conditionis, ut erant inter Christianos multi, congregari dedignabantur, &c.

publick Worſhip; they ſhould have been engaged to frequent them the *more*, for the mutual Encouragement and Eſtabliſhmennt of each other. *Chryſoſtom* connecting the Words of our Text with thoſe in the 22d Verſe, [*Let us draw near with a true Heart,*] cries out *, *Wo to the fearful Heart, and to the Hands that grow feeble and remiſs.* Thoſe who on this Account forſake the aſſembling of themſelves together, plainly prove that they are *ſuch as have no Root in themſelves*, and *therefore when Tribulation or Perſecution ariſeth, becauſe of the Word, they are offended.* Thus our Saviour himſelf foretold it would be, and thus in all Ages it has been.

Matth. xiii. 21.

Let us take care that none of theſe things move *us*; but the more we ſee and hear of their prevailing upon *others*, the more let *us* watch and pray againſt them; and if by this means we hold faſt our Integrity till we die, happy are we. But I ſhall reſerve the farther urging of this for the cloſe of this Diſcourſe; to which I ſhall now haſten,

IV. By *applying* what has been ſaid to our own Conduct and Behaviour.

1. We ſhould be engaged *not to abſent* ourſelves from the *publick Aſſemblies* on any of the *ſtated and ſet times*, in which they are gather'd together. To come only now and then, as ſome extraordinary Occaſion invites, or obliges Men; or to join in the publick Worſhip one part of the Day, whilſt the other is neglected, is to be guilty

* Οὐαὶ γὰρ καρδίᾳ δειλῇ καὶ χερσὶ παρειμέναις. Hom. xix. in Epiſt. ad Hebræos.

of

of a very criminal, tho' not a total forsaking of the assembling ourselves together. Some thro' Idleness in the Morning lose the first part of the LORD'S-DAY; others by Entertainments or Company in the Afternoons, lose the latter part of it. And many thro' Profaneness, and an utter Contempt of the Gospel-Ordinances, lose the whole of it, spending the Day in journeying or visiting, in Business or Diversion. Some People think it a sufficient Reason to vindicate the frequent absenting themselves from the Church, that they are not *well enough* to go thither; tho' they can go much farther, and thro' more Inconveniencies, to follow their Business or their Pleasures in the World. Sometimes the Badness of the Weather is a Pretence for staying at home; which at one Season of the Year is too hot, at another too cold, and frequently wet and stormy; and a Multitude of little trifling Excuses People frame to themselves, which, as they are hearken'd to, grow more and more powerful, till the Heart is quite estranged to the publick Worship, and to all Societies of Christians, and so at last they are quite abandoned and forsaken. Some choose to spend their time in the Fields, in conversing with Brutes and inanimate Creatures there, instead of conversing with GOD, and with the Worshipers of him: Others choose to spend their time with Companions worse than Brutes, in the vilest Conversations, and the vilest of Actions.

But I speak not this to accuse you; it is only designed to warn you of such Evils as these; that as they *do* not, so they *may* not prevail upon you. The Obligations to keep up Christian Assemblies, and to frequent them, are as great as ever; and I hope you are sensible, that you stand as much in need of these Helps and Advantages as others

have done. Yea many of you, by a voluntary Subſcription, have engaged your ſelves to be very *diligent in attending the publick Worſhip, and very careful in obſerving the Lord's-day*; ſo that a Conſtancy and Care, which ſhall render you *exemplary*, may juſtly be expected from you, in this Particular. Let not the Enmity which the preſent Age diſcovers to all regular Piety and Religion, be a Diſcouragement to you, but rather an Excitement to greater Stedfaſtneſs and Zeal in your frequenting the Houſe of GOD.

And ſince there are ſome other Occaſions of meeting together for religious Worſhip, beſides thoſe which are fix'd and determin'd by the Command of GOD; ſuch, I mean, as the Practice of good People, and the Cuſtom of all the Churches of GOD, as well as the Reaſon of the Things themſelves, have made requiſite to be obſerved; I would take this Opportunity to beſpeak your ſerious Regard to theſe; namely, Days of *publick Faſting* and Humiliation, Days of *Thankſgiving* alſo, and Commemoration of extraordinary Mercies and Deliverances, together with our *Preparation* Days for *ſacramental Solemnities*. I wiſh that none would forſake or make light of theſe Opportunities of joining with the publick Aſſemblies.

2. From what has been ſaid, we ſhould be engag'd *not to abſent ourſelves from any part* of the Chriſtian Worſhip. As we ſhould not neglect any appointed *Time* of appearing before GOD, ſo we ſhould not neglect any appointed *Duty* in his Service. You have heard that the Aſſemblies, the *Apoſtle* here requires Men not to forſake, were *orderly* Aſſemblies, and ſuch *ſhould* ours *be*: Such, I may venture to ſay, according to the foregoing Account, ours *are*.

"We first address Almighty God for his Grace "and Assistance; then we read his Word; and "after that follows Prayer, Preaching, Singing, "and the frequent Administration of the Sacra- "ments." All which must be attended to, if we would have our Worship compleat. We should always endeavour to be present at the first beginning, and to bear a part to the Conclusion of the publick Solemnities.

When the *first Petitions* are offer'd up to God for his Grace and Assistance, at our *Entrance* upon Divine Service, we should be there ready to join in with them. This has been thought so necessary a part of Worship, that you see many Persons, especially those who have been instructed in the Way of the *Church* of *England*, let them come never so late into a publick Assembly, first put up a *secret* and *mental* Prayer to God, to be with them, before they join with the Congregation: And tho' I cannot but think they act upon a Mistake, to imagine, that falling upon their Knees, or covering their Faces for a little time, whilst they offer up a short Prayer to God, in the middle of the publick Worship, will serve instead of doing this before, and at the beginning of the Service: And tho' it seems also very unsuitable to that Decency and Uniformity which is pretended, for *one* to be praying whilst *others* are singing, or reading, or otherwise employed; yet thus much I think may fairly be argued from this Custom, that we ought to look up to God for his Spirit and Blessing, upon the Services before us, in order to our engaging in them: And therefore Persons ought to be present at that time, when the *first Prayer* is offer'd to this Effect.

Again, the *reading of the Scriptures* should be constantly attended to; for this, no doubt, is a

part of the publick Worſhip, however neglected by ſome Congregations amongſt us. The *Law* and the *Prophets* were read in the *Jewiſh Synagogues every Sabbath-day*. And our Saviour himſelf firſt ſtood up to read, as the manner of the *Jews* was, and then proceeded afterwards to preach to them. This was undoubtedly the Cuſtom of the *firſt Chriſtians*, and has generally been kept up to this Day. The *Church* eſtabliſhed, beſides their two *Leſſons*, have a Number of *Pſalms*, and their Portions of Scripture, which are call'd the *Epiſtles* and *Goſpels*, that are read in their Aſſemblies every LORD'S-DAY: And I am ſure we have no reaſon to diſſent from them in the Uſe of the *Bible*, tho' we may refuſe the Uſe of *another Book*, which is ſet upon a Level with this. It is true you may read your Bibles at home; Thanks be to GOD we can do ſo, and I wiſh all Men did ſo: But may you not alſo read many excellent Sermons that have been publiſh'd for this end? And at this rate of talking, may not every part of publick Worſhip be neglected? Becauſe the Word of GOD is written for *private* Inſtruction, muſt it not therefore be read and preach'd for *publick* Inſtruction and Benefit? Have you the ſame *Influences* of the bleſſed Spirit to depend upon in private that you have in publick Duties? Or do we find the *Effects* equally powerful, and conſiderable? Or may we not *yet* ſay, that GOD *loves the Gates of* Zion *more than all the Dwellings of* Jacob? It is a Promiſe made to the Chriſtian Aſſemblies, that *wherever they are gathered together* in a Redeemer's *Name, he will be*, in a more peculiar manner, *in the midſt of them*, and *will bleſs them*.

Acts xiii. 27.

Luke iv. 16.

Again, when the Aſſembly engages in *longer* and *more continued Prayer* to GOD, than at firſt;

we

we should take care not only to worship with our Bodies, but to see that our Hearts do not forsake the Place and Work, in which we seem to be present: And certainly whatever may serve to engage our Reverence and Attention, is here to be pleaded for. The very Postures of our Bodies, *Kneeling* or *Standing*, should not be neglected by us; nor should we forsake a Custom, which all pious and serious Persons, by their own Practice, have recommended to us. It is a shame to see Persons *sitting* in our Religious Assemblies at the time of Prayer, excepting very great Weakness and Infirmity requires it: And it is yet a greater Indecency to see Men *bowing* to one another, and passing unseasonable Compliments at a time when every Eye should be lift up to God, and every Thought fix'd upon him. The *Primitive Christians* are represented as *looking up* with greatest Intenseness toward Heaven all the time of their Prayers, or else as *closing* their Eyes, that they might not be diverted by any external Objects.

But whatever Care we have, not to forsake any pious and commendable Customs, as to our *outward* Behaviour, it is certain we ought especially to watch our *Hearts* and *Spirits*, that they do not withdraw from any *Branch* of Prayer. An inward Awe of the Divine Majesty should accompany our Invocations; great Humility and Contrition, our Confessions; a prevailing Faith and Earnestness, our Petitions, more especially when we pray for spiritual Mercies. In our Thanksgivings the tendereſt Sense of Gratitude should possess our Souls: And the very Conclusion of Prayer should be pronounced with Composedness and Deliberation; not with a hurrying or customary Inconsiderateness, but so as that we may be able to *add* an Understanding, and serious *Amen.*

Further

Further: In our *hearing Sermons*, we ſhould take care that our Minds be not abſent thro' Sloth or Diſtractions. For my own part, I had rather at any time ſee a Perſon go out of an Aſſembly, than *ſet himſelf* to ſleep in it: Let him rather forſake it by his bodily Preſence, than ſit there to loſe all Thought, and to diſcourage all about him. And as to thoſe whoſe Hearts are running after their Covetouſneſs and worldly Concerns, or after Pleaſures and Trifles; what is this but to forſake the Aſſemblies, whilſt they would be thought attending them? Where there is a religious Care and Concern to prepare Sermons, I am ſure there ought to be a ſerious and ſuitable Attention to them. But I have no Reaſon to reproach this Aſſembly with the want of this: It is with Pleaſure that I have heard Strangers take Notice of the ſerious Attention, and the decent Appearance of our ſtated Audience. And I wiſh the ſame might always be obſerv'd of thoſe who come occaſionally among us.

But to proceed; the *ſinging of Pſalms* is a Branch of Worſhip, that ſhould not be neglected by us. All who are capable of bearing a part, ſhould lift up their Voices with the Aſſembly, and not content themſelves to ſit ſilent, and as Hearers only in this Exerciſe. It was not intended meerly to engage Maſters of Muſick, but for every Chriſtian to make Melody in his Heart to the LORD. And as in this Place of Worſhip it is thought moſt proper (undoubtedly it is moſt antient) to ſing without *reading the Pſalm audibly, Line by Line*; ſo none who are acquainted with our Cuſtom, ſhould ſatisfy themſelves ſtatedly to attend without providing Books, whereby they may be able to join in this Service.

There

There is one thing more, which it may be proper distinctly to mention to you, and that is, *not to forsake the Assembly* till the *Benediction* be pronounced, with which our stated Worship is shut up. Some there are, who neither come at first to beg God's Blessing on them, nor stay at last to receive it; but rudely make their Advances in the middle of Divine Service, and as rudely rush away before the end of it; as if pronouncing the Blessing was only a Form of Words for dismissing an Assembly, and not a part of their Worship. Whereas a true Spirit of Devotion would teach Men, timely to make their Approaches to God, and patiently to wait till they had receiv'd the Blessing from him. That Apostolical Benediction, which is commonly used among us, [*The Grace of our Lord Jesus Christ, the Love of God the Father, and the Communion and Fellowship of the Holy Ghost be with you*] if seriously consider'd and understood, is certainly what every Person would desire to carry away with him.

Finally, As to the *Administration of the Sacraments*, I wish that *Baptism* was more frequently made a part of *publick Worship*, than at present it is: However, sometimes we have it administred in our Assembly; and I hope Persons will more and more be convinced of the Reasonableness and Fitness of its being so.

I heartily wish also that those who think it their Duty to attend all the other Parts of Worship, might become sensible of the Evil, of turning away from the *Lord's-Supper*. I would be far from encouraging a rash and unprepar'd Approach to a sacramental Table; but I am verily persuaded, that this Ordinance has been set at too great a Distance from the other Institutions of the Gospel. And by this Means some have been tempted

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to neglect it, till they have grown into a Contempt of it, or a Humour of diſputing againſt it; and others, till they have been quite overpower'd with Fears and Terrors about it. The Apoſtle ſays, *Let a Man examine himſelf, and ſo let him eat*, &c. And if this be ſeriouſly done according to the Word of God, and thoſe excellent Helps, which none that are inclined to uſe them need to want, there can be no juſt Reaſon for Perſons abſenting themſelves from the Aſſemblies of Communicants, any more than from that of common Worſhipers. And I muſt add, the forſaking of *theſe* is in a great meaſure forſaking the *Chriſtian* Aſſemblies, as peculiarly call'd ſuch: And that we cannot be ſaid compleatly to join with them, till we frequent this Ordinance, which muſt be done as oft as we have Opportunity, upon a Return of the ſtated times for its Celebration.

Theſe Things I beg you would keep in mind, as a *ſhort Directory*, to the behaving your ſelves right in the aſſembling your ſelves together.

3. Let what has been ſaid engage you to *watch againſt every thing*, that *might occaſion your forſaking the publick Worſhip*. Beware of an Acediouſneſs, and *ſlothful Stupidity* of Temper: Let the realizing Views of future and inviſible things, keep you always wakeful and attentive. Beware of every Degree of *ſpiritual Pride*; that is, of thinking that you either excel in Grace or Senſe, ſo as to deſpiſe others, or to think yourſelves qualified to alter and over-rule the publick Worſhip. Beware alſo of *worldly Pride*, that would at any time raiſe Contentions and Uneaſineſſes about your outward Accommodations, or civil Reſpect in the Place of Worſhip. And withal beware of a timorous and *cowardly Spirit*, that would make you ſhrink from your Duty, and either aſham'd

or afraid of that Worship, in which you acknowledge you have had a great deal of the Presence of God. Let not the Fear of Man, and of some Inconveniencies or Sufferings in the World, prevail above your Fear of God.

Here let me also caution you against that *Company* and *Conversation*, that would discourage you in your stated Worship. Some there are who have made such a Proficiency in Atheism and Profaneness, that they take a Pride in speaking contemptibly of *all religious Assemblies:* These I know are an Abomination to you, and need nothing more to render them such, than their own manner of Conversation and Behaviour. Others there are who have learn'd to condemn all Assemblies *but their own*; and every way of Worship, but that of a particular Party. There are Persons of this make, of all Denominations among us, whose Tempers may possibly give you some Trouble and Concern, but whose Reasonings are never like to afford any Light or Satisfaction. These also I would choose to avoid.

The *Singularity* which is affected on the one hand, and the *Uniformity* which is cried up on the other, are both Enemies to the *Scriptural* and most profitable way of Worship. And I see no Bounds that can be set to either, when they are carried to such a Degree, as the Superstitious on both sides, in their Zeal against one another, contend for.

I have sometimes thought the Case of the *moderate Dissenters* very hard, in having such Opposers both ways to deal with: That whilst they are cast out by those who carry the Particulars of Decency and Order too far, they are assaulted by others, who are for throwing off every thing of that kind. For my own part, I see no *Reason*, I

am ſure (whatever Men may pretend) there is no *Religion* in running to Extreams either way. Thoſe are the happy Perſons, thoſe the happy Societies that avoid both theſe; and among ſuch I would always deſire to be found.

Theſe Differences, however, are not ſuch as will juſtify Men's withdrawing from *all* our religious Aſſemblies, as the manner of ſome is: They ſhould hereby the rather be provok'd to enquire ſeriouſly which are moſt agreeable to the Word of God, and in which they may expect the moſt of his Preſence, and according to the beſt Information and Light they can get, ſhould ſtatedly join with one or other of them.

To forſake *All*, is certainly to forſake a moſt plain and neceſſary *Duty*, as we have already prov'd.

And it is to forſake our own *greateſt Mercy*, both with reſpect to Time and Eternity. Such is the real Pleaſure and Satisfaction of Attendance in God's Houſe at *preſent*, that *David* could ſay, *A Day in thy Courts is better than a thouſand.* And when he is ſpeaking of *all* his Wiſhes as ſumm'd up in *one*, it is this: *One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the Houſe of the Lord all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple:* So that to forſake this, is to forſake the moſt valuable and deſirable Bleſſing in the whole World.

Pſal. xxvii. 4.

Again: It is to forſake your chief *Support* in a Time of Danger and Trouble. There is nothing in the Univerſe a Man can look to with Hope or Comfort, in a Time of prevailing Calamities, if he is a Stranger to the Worſhip of God. But if we can ſay with the *Pſalmiſt* in the Place juſt quoted, that to dwell in the Houſe

of God, to contemplate his Perfections, and enquire after our own Duty, is the prevailing Deſire of our Souls, we may then add as he does there, *in the Time of Trouble he ſhall hide me in his Pavilion; in the Secret of his Tabernacle ſhall he hide me.*

Further, to forſake the worſhiping Aſſemblies, is to forſake that Company we ſhall hereafter wiſh to be gathered with. *Let me die the Death of the Righteous, and let my latter End be like his,* is the dying Language of ſome of the worſt of Men. But alas! whilſt Men forſake thoſe Means that are neceſſary to prepare for ſuch a Death, and for a bliſsful Eternity conſequent thereupon, what Folly and Diſtraction is it to promiſe themſelves this Happineſs. To forſake the aſſembling of yourſelves together, is, in all theſe reſpects, to forſake your own greateſt Mercy.

Yea, what is more, it is to draw *down Judgments* on yourſelves, and to *aggravate* your *final Condemnation* and Miſery. *Temporal Judgments* do often follow upon this Departure from God; eſpecially when deſpiſing his Worſhip, his Sabbaths, and ſolemn Aſſemblies, becomes a national Sin, we have Abundance of Reaſon to fear national Calamities. The Writings of the *Prophets* are full of Threatnings of this kind; and as this is one of the *crying Sins* of the preſent Age, we may well *tremble for fear of God, and be afraid of his Judgments.* Indeed we commonly ſee, that whilſt Men forſake the Aſſemblies of them that worſhip God, they fall in with thoſe that diſhonour him, and many times are carried on to the moſt notorious Wickedneſs, and at laſt brought to a Priſon and an ignominious Death.

But however it may fare with Men as to their preſent Circumſtances, we are aſſured that ſuch

as *ſin thus wilfully*, in departing from GOD and his Aſſemblies, *after they have received the Knowledge of the Truth, have a certain fearful looking for of future Judgment, and of fiery Indignation, which ſhall devour the Adverſaries.* Thus ſome of our beſt Expoſitors have interpreted the Words following our *Text:* And undoubtedly very dreadful muſt be the Miſery and Condemnation of thoſe, who after they have received the *Communion of the Body and Blood of Chriſt*, turn their Backs upon all that is ſacred; and by Infidelity, or ill Lives, *trample under Foot the Son of God*, and the *Blood of the Covenant.* Thus for Men to forſake the ſolemn Aſſemblies, is to bring upon themſelves, ſooner or later, the ſoreſt Puniſhment and Condemnation.

And ſince he that once *begins* to deſert does not know where he ſhall *ſtop*, we ſhould from theſe Conſiderations be excited to the greateſt Watchfulneſs and Care over ourſelves.

To cloſe all; let our *ſacred Time*, for the future, be always eſteem'd the moſt *precious* and valuable; and the *Tabernacles* of GOD, the moſt *amiable*, and delightful Places to us.

From theſe we may promiſe our ſelves the greateſt *Happineſs* and *Comfort*, if our *outward Peace* and Tranquillity ſhould be continued to us: And if *Calamities* ſhould overtake us, yet ſtill it will be our Intereſt *to fly to the Horns of the Altar*, and to take *Refuge* in the *Sanctuary.* And if *Chriſt* himſelf ſhould come, or ſummon us to appear before him by *Death*; *Bleſſed is that Servant whom his Lord, when he comes, ſhall find ſo doing:* That is, *not forſaking the ſolemn Aſſemblies, as the manner of ſome is*, but doubling our Diligence in attending upon theſe, the nearer *we ſee* ſuch *a Day approaching.*

FINIS.

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